

MONTHLY ANTHOLOGY,

AND

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No. XIII.

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METEOROLOGY for NOVEMBER.

Day.	Clock.	Barom.	Therm.	Wind.	Weather.	Day.	Clock.	Barom.	Therm.	Wind.	Weather.
1	8	30,2	31	NW	Fair and clear.	16	8	29,5	30	NW	Cloudy morning. Fair and clear after 11 of the A.M.
	2	30,2	45	WNW			2	29,7	35	W	
	ss.	30,2	41	W			ss.	29,8	30		
	10	30,1	46				10	29,9	26		
2	8	30,1	46	SW	Fair. Very windy.	17	8	30	27	W	Fair.
	2	30	64	SSW			2	29,9	36	NW	
	ss.	30	56	SW			ss.	30	34	SE	
	10	30	54				10	30	31	SW	Fair. Some clouds.
3	8	30,1	54	WSW	Fair. Dry smoky atmosphere.	18	8	30	29	SW	
	2	30,1	65	ENE			2	30	42	Variable.	
	ss.	30,1	60	ENE			ss.	30	38	SW	
	10	30,2	52				10	30	32		
4	8	30,2	50	ENE	Cloudy.	19	8	30	32	SW	Fair.
	2	30,2	53				2	30	49		
	ss.	30,1	51				ss.	30	45		
	10	30	51				10	30	37		
5	8	29,8	49	NW	Rain last night and this morning till 9 of the A.M.—P.M. fair and clear.	20	8	30	38	SW	Dull morning. Fair day. Foggy evening.
	2	29,8	50				2	30	51	SSW	
	ss.	29,8	44				ss.	30,1	45		
	10	29,8	41				10	30,1	41		
6	8	29,8	40	NW	Fair and clear.	21	8	30,1	40	N	Foggy damp atmosphere. Some small showers.
	2	29,8	48				2	30	47		
	ss.	29,9	43				ss.	30	—		
	10	30	38				10	30	45		
7	8	30	37	WNW	Fair. Cloudy.	22	8	30	40	NNE	Foggy and damp morning. After 9 of the A.M. fair.
	2	30	44	W			2	30	52	N	
	ss.	30,1	39				ss.	30	48		
	10	30,1	36				10	29,9	40		
8	8	30,2	35	WNW	Fair and clear. Cloudy evening.	23	8	29,9	41	NW	Fair and clear.
	2	30,2	45	NW			2	30	55		
	ss.	30,2	42				ss.	30,1	50		
	10	30,1	38				10	30,2	42		
9	8	30,1	33	NNW	Snow storm.	24	8	30,3	36	NW	Fair and clear. Damp and foggy evening.
	2	30	35				2	30,3	49	NE	
	ss.	30	37				ss.	30,3	45	E	
	10	29,9	40				10	30,3	39		
10	8	29,6	43	NE	Rain A.M.—Mist P.M.	25	8	30,2	43	SW	Fair and clear.
	2	29,3	50	N			2	30,2	56		
	ss.	29,3	44	NW			ss.	30,1	52		
	10	29,4	40				10	30,1	46		
11	8	29,5	40	Variable	Fair and clear A.M.—Cloudy and blustering P.M.—Evening clear & calm.	26	8	30,1	45	SW	Fair. Hazy P.M.
	2	29,5	46	Moistly from W			2	30,1	63		
	ss.	29,5	41				ss.	30,1	59		
	10	29,5	38				10	30,1	54		
12	8	29,6	36	Variable	Fair most of the day.—About noon blustering and cloudy, & snow fell for a few minutes.	27	8	30	58	SW	Cloudy A.M.—Fair and clear P.M.
	2	29,6	41	as yesterday.			2	30	64		
	ss.	29,6	40				ss.	30,1	58		
	10	29,7	31				10	30,1	57		
13	8	29,7	33	W	Fair.	28	8	30,1	44	W	Fair and clear.
	2	29,9	38	NW			2	30,1	63	NW	
	ss.	30,1	29				ss.	30,2	49	W	
	10	30,1	29				10	30,2	40		
14	8	30,3	28	W	Fair. Cloudy.	29	8	30,2	41	N	Cloudy and sprinkling A.M.—Fair P.M.
	2	30,2	34	SE			2	30,1	45	S	
	ss.	30,2	32				ss.	30	45		
	10	30,1	33				10	30	44		
15	8	29,5	44	SE	Rain storm A.M. Cloudy P.M.	30	8	29,9	45	NW	Cloudy. Foggy and some rain.
	2	29,1	48	W			2	29,8	41		
	ss.	29,2	41				ss.	29,7	41		
	10	29,3	36				10	29,6	44		

The mean state of the thermometer this month by the foregoing observations is 43,25.

THE
MONTHLY ANTHOLOGY.

NOVEMBER, 1804.

FOR THE ANTHOLOGY.

THE BOTANIST, NO. IV.

Felix, qui potuit rerum cognoscere causas.
VIRGIL.

*Blest is the sage, who, learn'd in Nature's
laws,*

With nice distinction marks effect and cause.
DARWIN.

NATURAL things, which are common, are disregarded, because they are common; while rare and monstrous productions are gazed at with idle curiosity and stupid admiration. What is more common, than a seed or grain? Yet how few give themselves the exertion of inquiring, what a seed really is? If a seed or grain answer the whole purpose, for which the farmer supposes it was created, of fattening cattle, and feeding his family, he neither searches its curious structure, nor inquires into its physiology. There are however few little things in nature, more truly surprising, than a seed. It is a system, or complete whole, wrought up into a narrow compass, retaining a living principle. If we contemplate closely the vegetative life in a seed, our ad-

miration will increase at every view, and our baffled reason will be compelled to seek a solution of its difficulties in some principle, anterior to *water, air, fire, oxygen, or light.*

The ancients, who viewed Nature with keener eyes and more concentrated attention, than the moderns, were of opinion, that every thing, even the great globe itself, sprang from an egg, which egg, their poets say, was hatched by Nox, night, obscurity, or something behind a dark veil; which they could not see through.* Some, less diffident, than the ancients, imagine, they have penetrated this veil and illumined the obscurity by saying, that FIRE is the *primary* cause of the development of a seed. But what do we mean by *fire*? Is it here any thing more, than a mere word, denoting the last term of *our* analytical results? The moderns

* ——— "who, ere the morn of time,
On wings outstretch'd, o'er chaos hung
sublime;
Warm'd into life the bursting egg of
NIGHT,
And gave young Nature to admiring
Light!"

Darwin's Temple of Nature.

have been able to dissect *light*, analyze *air*, and decompose *water*; but have not yet detected the *ESSENCE of fire*. When therefore we attempt to investigate the *primary* motion in seeds and other organized bodies, we should not stop at the *visible effects*; but push forward to the *invisible cause*. When we speak of the *motive powers of magnetism or electricity*, we should strive to raise our minds beyond these visible effects to the *cause* of them. They may not always remain concealed.

In such an intense view of things we must exclude the word *spontaneity* from the *BOOK of NATURE*. We must not grant it even to fire, which constitutes fluidity.†

If proud science be humbled by speculations of this sort, the agriculturalist may have his pride indulged by considerations of another kind; by reflecting, that he is in some degree a partaker in the power and privileges of the *CREATOR*, who has enabled him to rear from a few organized particles a field of vegetables, a variegated garden, or a forest of stately trees. Man alone, says the chemist *Chaptal*, possesses the rare advantage of knowing a part of the laws of nature, of preparing events, of predicting results, of producing effects at pleasure, of removing whatever is noxious, of appropriating whatever is beneficial, of composing substances, which nature herself never forms; in this point of view, himself a creator, he appears to partake with the *SUPREME BEING* in the most eminent of his prerogatives!

† See Harris' *Philos. Arrang.* Part 1st.

From this digression we turn again to the path, whence we musingly wandered; which path is to lead us through the riches of the vegetable kingdom to a full view of that sacred temple, which christian philosophy consecrates to the *PARENT of UNIVERSAL NATURE!**

We left the infantile plant, struggling for life, and extending its lacteals to imbibe nutriment from its mother earth; while its *plumula*, or little stem and leaf, were aspiring to drink their vital air, which soon changes it from a yellowish white colour to a beautiful green. That leaves do not acquire their green colour, until they enjoy the light of the sun, is known to every one, who has noticed plants, growing in dark cellars, or covered over with boards. This operation renders plants less acrid, and is usually performed on endive and cellery, and is called *bleaching* or *etiolation*. We shall resume this subject, when we speak of the leaves. We must now treat,

OF THE ANATOMY OF A VEGETABLE;
BEING THE EXAMINATION OF A
TRUNK OF A TREE FROM WITHOUT
INWARD.

In cutting the trunk of a tree from the circumference to the centre, the instrument passes through *seven* distinct parts in the following order; 1st, the *Epidermis*; 2d, the *Cortex*; 3d, the *Liber*; 4th, the *Alburnum*; 5th, the *Vascular Series*; 6th, the *Lignum*; 7th, the *Medulla*, or *Pith*.

* "Whose temple is all space," &c.
Pope.

The *epidermis* is a delicate, but firm transparent membrane, covering the plant every where. It is impenetrable to water, and, like the cuticle of the human body, is sooner elevated in the form of a blister, than destroyed by any corrosive fluid. The epidermis of vegetables is, as in the human scarfskin, a single membrane, although Duhamel says he counted six in the birch tree, and our countryman, Dr. Barton, distinguished twice that number. Notwithstanding this respectable authority, we apprehend, that both these naturalists were deceived. We admit, as a well established opinion, that the epidermis, or cuticle of a tree, is renewed every year; and that where we discover several layers, they are only the old ones, beneath the recent one. Some trees, says Darwin, have as many cuticles, as they are years old; others cast them more easily, as a snake casts its skin. Hence the service of currying or scratching trees.*

The use of the epidermis is to protect the ultimate ramifications of the aërial and aqueous vessels; those minute vessels, by which they are enabled to absorb aëri-form fluidities, which are needful to the life, health, and beauty of the plant.

On removing the epidermis,

The *cortex* or *hide* of the plant, as the word imports, appears. This is the part, which every one calls the bark. This is known to every one by the name of *bark*.

* It is said, if you continue to scratch the curvature of a crooked tree, it will in time become straight.

It consists of vessels, glands, and *utricles*,† inosculated, contorted, interwoven, and compacted, in such a manner, as to render it very difficult of demonstration. It is among the compounded structure of the cortex, or bark, that the work of digestion is performed; and the product of this digestion is conveyed through the whole vegetable, till at length the leaf and the flower, the first the lungs, the last the face, mouth, and entrails, perfect the plant. It is in the bark of a plant, that the medicinal virtues principally reside. In this reticular substance are found the oils, resins, gums, balsams, and more occult virtues, so precious to the healing art. The Peruvian bark and the cinnamon have stamped celebrity on this part of a vegetable.

After the bark is stripped off, we discover the third integument, namely the *liber*; which consists of laminae or plates, bound together by a cellular matter, which, when dissolved by maceration in water, detaches these plates or coatings from each other; when they resemble the leaves of the *books* of the ancients; whence arose the name of *liber*. The *liber* is softer and more juicy, than the cortex. It grows however harder and harder, until it assumes the quality and name of *lignum* or wood.

Between the *liber* and *lignum* is interposed a peculiar substance, called *alburnum* by *Linnaeus**, *blea* by the British, *arebier* by the French, and *sap* by the American yeomanry. It is whiter and

† Utricles are little bags or cells.

* "Intermedia substantia libri et ligni." *Linnaeus*.

softer, than either the cortex or liber. It is not at all times easy to distinguish between the alburnum and the wood, the structure being similar. Indeed the alburnum appears to be but the infantile stage of the wood, progressing from a mucilaginous to the adult state.

Between the alburnum and the wood lies a fifth ring or circle of vessels called the *vascular series*. Its structure is simple, being a single course of greenish vessels, lodged between two cellular membranes. It terminates, says Dr. Hunter,* in the *nectaria*. Some botanists consider the vascular series, as a part of the alburnum.

The sixth part in order is the *lignum* or wood, which is the most solid part of the trunk; and is defined by our great master to be the alburnum and liber of the preceding year, deprived of their juice, hardened and firmly agglutinated.† The wood is composed of concentric rings. The centre of these circles is generally observed to be nearer the north, than the south side of the tree.

On examining a transverse section of a trunk, or large limb of a tree, an oak for example, we can generally observe, that the interior rings are harder, than the exterior. It is a prevalent opinion, that one of these rings is added every year; and that, regarding the number of circles, we can ascertain the age of the tree. Some have ventured to deny this criterion, although they knew, that Linnæus himself ex-

amined very aged oaks in some of the Islands of the Baltic with that principle for his guide. This illustrious secretary of nature was persuaded, that he could point out by the ligneous circles, formed in the severe winters of 1587, 1687, and 1709; as they were thinner, than the rest. This curious circumstance merits the attention of our rural philosophers. Who knows, but we may hence form a probable guess of the age of the surprising antiquities, discovered in this new world on the banks of the *Ohio* and *Muskingum*?

Substantial as is the wood or ligneous part of a tree, it is nevertheless so far from being an essential part, that many plants are without it. The arundaceous plants, the grasses, indeed all the gramina, are naturally hollow. How often do we see trees, so internally decayed, as to be kept alive merely by a vigorous state of the bark?

The seventh and last part is the *medulla* or *pith*. This is a spongy or vesicular substance, placed in the centre of the wood, and, according to Linnæus, essential to the life of the vegetable. In the new productions of trees it consists of a number of oval, greenish, moist bladders; which at length become empty, dry, and spherical; and by degrees assume a whitish colour. We know but little of the minute structure of the pith. It resists the tincture of the most subtle colouring fluids; and is as impenetrable to water, as the pith of a goose-quill. Ought we to infer, that the pith is destitute of vessels? Or that it is like the

* See *Georgical Essays*.

† *Philosoph. botanic.*

most subtle parts of the brain of animals, the vessels of which elude the sharpest sight, by reason of their exility? In plants, which have hollow stems, the tube is lined with pith.

Linnaeus attributes great importance to the pith; and asserts, after Bradley, that it gives birth to the buds. Some botanists of the first rank believe, that the pith is, in a plant, what the brain and spinal-marrow are in the inferior order of animals. The pith, says Darwin, appears to be the first or most essential rudiment of the new plant, like the brain, spinal marrow, and medulla oblongata, which is the first visible part of the figure of every animal foetus from the tadpole to mankind.* It seems, however, that the pith is not essential, or absolutely necessary to vegetation, as we often observe trees to live and thrive without it. The guaiacum or lignum vitæ, it is said, has no pith. If the pith be the brain of a tree, may it not be with some trees, as with some animals, in which the brain is not confined to the head, but spread all over them, as in the earth worm and polypus, the parts of which, though cut in pieces, live and become entire animals? Some animals, like some vegetables, are more vivacious, than others. A tortoise will live and crawl several days after decapitation; because his body is replete with ganglions, which are

* If Forsyth's book had not come forth under such uncommonly high sanction, we in America would have been disposed to doubt some of his accounts of restoration of decayed trees.

subordinate brains, having an innate energy, independent, in some measure, of the capital portion in the skull. After all, the office of the medulla or pith in vegetables is among the desiderata in the science of botany.

There is no part of the anatomy of a vegetable involved in more intricacy and uncertainty, than the VASCULAR SYSTEM. Linnaeus speaks of three kinds of vessels (1st) the *sap vessels*, (2d) the *vasa propria*, or *proper vessels*, and (3d) the *air vessels*; but later botanists have increased their number to seven.

The *sap vessels* convey the sap juice or chyle of the vegetable. They rise perpendicularly and pass principally through and between the wood and the bark, and though imperceptible, they must pervade other parts of the plant.

The *vasa propria*, proper, or peculiar vessels, are so called because they contain the peculiar or specific secreted fluids; as the gum in the peach, and resin in the fir. In these vessels are found the medicinal qualities, peculiar to a plant. The utricles are small repositories, which contain the colouring matter of the plant. In them the nutritive juice of the plant is lodged, just as the marrow is preserved in bones; whence it is taken both in animals and vegetables, when they are not sufficiently supplied with chyliferous nutriment.†

The *air vessels* are called *tracheæ* from their resemblance of the respiratory organs of insects. They are found in the wood and

† See Chaptal's Chemistry, Vol. 3d.

in the alburnum ; but not in the bark. In order to detect them, you must take a young branch of a vine, and clear away the bark, and then break it by drawing the two extremities in opposite directions, when the air vessels may be seen in the form of small cork-screws. See engraved representations of them in *Grew's Anatomy of Plants*, and *Darwin's Phytologia*.

These tracheæ or air vessels carry other fluids besides air. Darwin says they are the *absorbent* vessels of the adult vegetable, and the *umbilical* ones of the embryon bud.

As to the *absorbent*, the *excretory*, and the *secretory* vessels, we shall speak of them when we describe the leaves.

To the foregoing description of the parts of a plant should be added that, which contemplates it, as a whole. *Linneus*, in some measure, helps us to that view of it when he says, that the *cortex* terminates in the CALYX ; the *liber* in the PETALS or painted leaves ; the *lignum* in the STAMINA ; the *vaseular series* in the NECTARIA ; and the *pith* in the SEEDS.

It is very difficult to convey a clear idea of these different parts of a plant ; we would therefore refer the reader to *Grew's* admirable engravings, copied after magnified specimens of various parts of a vegetable, which, though executed more than a century ago, have not since been surpassed.

DR. GREW and MALPIGHI began their anatomy of plants about the same time, unknown to each other ; one in England, the

other in Italy. Much praise is due to the Italian, but more to the Englishman. So finished are his descriptions, that he has left but little to his successors but admiration.

FOR THE ANTHOLOGY.

Mr. Editor,

AS a strenuous supporter of the doctrine of toleration, I shall not combat the notions of a champion of Sir Richard Blackmore, who appeared in the *Anthology* ; but as the " ample evidence" adduced from criticks to support his hero's claim to practical superiority, appears to jar with the generally received idea of their opinions, as a friend to truth I am induced to give it a short discussion.

The witness, summoned before the bar, is as particularly enjoined to declare the whole truth, as forbidden to assert any thing contrary to it, and if " A lover of sound and serious poetry" had been influenced by the same equitable system, we should have found a somewhat different statement of Sir Richard's cause.

The encomium on the poem " Creation" by Dr. Johnson, had it even been expressed alone, cannot be considered to extend to his very many other writings ; but on the contrary it is preceded by many severe, and generally esteemed just remarks, which declare both his own opinion, and the prevailing taste of the day ; from which, I shall quote the few following.

Of his version of Psalms.—
" The name of Blackmore must

'be added to those of many others, who, by the same attempt, have obtained only the praise of meaning well.'

Of his Alfred.—'The opinion of the nation was now settled, and a hero, introduced by *Blackmore*, was not likely to find either respect or kindness; benevolence was ashamed to favour, and malice was weary of insulting.'

Of four epick poems.—'The first had such reputation and popularity, as enraged the critics, the second was at least known enough to be ridiculed, and the last had neither friends, nor enemies.'

A single commendation on one work cannot be considered to express the general opinion of its author. When Virgil quoted a few lines from the poetry of Ennius, he did not acknowledge his complete poetical merit, but considered them 'as a few pearls gathered from a dunghill.'

In the quotation from Addison, he is happily more correct, but in the laws of criticism, we find no rule why the deposition of one critick should preclude the possibility of accuracy in another; I therefore refer him to the pages of almost every writer of that age, and confine myself to the following sarcastick passage from Pope, where he mentions the conspicuous figure made by "*the everlasting Blackmore*" among the band of dunces.

'Now far o'er all, sonorous Blackmore's strain,
'Walls, steeples, skies, bray back to him again.
'In Totnam's fields, the brethren with amaze,

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'Prick all their ears up, and forget to graze;
'Long Chancery-lane retentive rolls the found,
'And courts to courts return it round and round;
'Thames wafts it thence to Rufus' roaring hall,
'And Hungerford re-echoes bawl for bawl.
'All hail him victor in both gifts of song,
'Who sings so loudly, and who sings so long.'

M.

October, 1804.

ORIGINAL LETTER.

If we have never said it before, we now inform our friends, and every lover of elegant literature who may chance to fall upon our pages, that *original letters* will ever be among the most acceptable offerings we can receive. The author of the following letter, already endeared to us by many good offices, adds a twofold kindness in this communication; as it furnishes a specimen of the ease so desirable in epistolary writing, and also some happy sketches of one of the most wayward sects of religionists, that ever excited the ridicule of the gay, or the pity of the wise.

LETTER FROM A GENTLEMAN TO HIS FRIEND, GIVING AN ACCOUNT OF THE PEOPLE CALLED SHAKERS.

New Lebanon, Sept. 26, 1800.

MY DEAR CARLOS,

I CLOSED my last letter with some account of the religious government of the Shakers. I will now resume the subject. They do not intermeddle with civil government, or the politicks of the country; but profess themselves friends to the existing gov-

ernment, towards the support of which they cheerfully contribute, in proportion to their ability.

This people consist of different classes, dispersed in various places, and approximating in different degrees to perfection. The settlement in New Lebanon, as it is the most ancient, is also considered as the venerable mother of all the churches, and forms the first class. It consists of about one hundred and fifty members of both sexes, who have one common stock. When a person forsakes parents, wife, and children, adds his property to the funds of the society, submitting to their manner of life, and to their discipline, he is regarded as a perfect man, and not far from the kingdom of heaven. I am told, they are declining in numbers, which has lessened their manufactures.

The females of this society are watched with a severe and scrutinizing eye. Whilst walking in the garden, we saw several of them standing at a door, and inclining to gaze at us. As we approached to them, we observed jealousy, in the form of one of their old men, call them into the house, and close the door. We were however sufficiently near, to observe their pale and emaciated countenances. That religion, Carlos, cannot be true, which would clothe the fairest human form in the garments of despair. We were made for social, happy beings; and surely it is right, that our eye sparkle with pleasure, and our countenance glow with health. This is all I know of them at present. On Sunday, we mean to attend their publick

worship, which, I am told, is very singular.

Your friendship for my brother claims both mine and his gratitude. Tell him to imitate none but the good, to fear nothing but dishonour, and to wish for nothing but the approbation of the excellent.

— Sunday, Sept. 28.

Thus much I wrote last Friday; this forenoon, I attended the meeting of the Shakers, and my curiosity was amply gratified by their religious ceremonies. They assemble in a spacious hall, about sixty feet in length, proportionably wide, and neatly painted. The men and women enter at different doors; no one, not even a stranger, is permitted to infringe this rule. They are dressed in uniform. The women, in white cap and handkerchief, short striped gown, brown skirt, and check apron, all of their own manufacture: the men, in dress equally plain, but not so uniform.

Having sat one half hour, they formed into two separate bodies, consisting of five rows with twelve in each, men on the right, and women on the left. These two bodies diverged from each other, leaving in the centre a small vacant space of about four feet. They then sang a hymn, some of whose notes resembled part of *Old Hundred*, but without words. The musick had no variety of parts; its harmony resulted from voices in different octaves, but all preserving perfect time. One of the elders, an old gentleman, then advanced into the centre, and addressed the audience for a

few moments, but in a voice so low, that I could not understand him. It seemed to consist of a few sentences disconnected. They then formed into two deep square bodies, ranged with military exactness, and began *to labour*, as they call it. It is something between dancing and walking, accompanied with vocal musick, which I know not how to describe. They then resumed their seats. After sitting one quarter of an hour, they ranged themselves as at first, sang another hymn, some parts of which were very high, producing an unpleasant effect. This concluded the ceremony.

About one hundred and thirty were present. Of the females three or four were handsome, the rest resembled despair rather than humility.

I have now given you an imperfect account of this curious mode of worship, which seems almost too unmeaning to be serious. But the human mind delights in vagaries, and to this source you must attribute the origin of this sect. It tends to confirm the old remark, that enthusiasm cannot form a religion ever so absurd, which will not find votaries. But because the world is full of false religion, it does not follow, that none is true. Truth is modest, unassuming, but not from fear, and gains more by the charms of her mind, and by long acquaintance, than by the rose of her complexion, or the splendour of her dress.

Some write long letters from vanity, and some from impertinence; but I hope you will attribute

this and the preceding to the friendship of

FOR THE ANTHOLOGY.

Mr. Editor,

IN reply to Minutius in your last number I beg leave to observe, that from S**** B****, a distinguished friend at Nantucket, I learned, that the young woman, Jenny H., in Mrs. Knowles' dialogue with Dr. Johnson, was sent from the W. Indies to England for education, and placed under the care of Mrs. Knowles. This is all that I can now recollect of the information of friend B****; and can I remember for what reason Dr. J. claimed any control or direction in her education. A piece in Poulson's Daily Advertiser, of Oct. 8, 1803, which I send you for publication, seems to give some further hints of the character of Mrs. Knowles. Her husband was a physician.

"In the American Daily Advertiser of the 10th of August last, we inserted an extract from the *Charleston Courier* respecting the Vision and Death of LORD LYTLETON. Having since seen several manuscript accounts of the same events, differing materially from that publication, but which appeared to be very incorrectly copied, we have sought for, and obtained, the original writing from which they had been transcribed, and now present a faithful copy of it to our readers.—The original (at present in our possession) is in the hand writing

of Mrs. M——K——, a lady distinguished in the literary world for her piety and her learning, and for her dispute with the celebrated Dr. JOHNSON, on the right of private judgment in matters of religion. Admiral WOLSELEY, who was with Lord Lyttleton when these extraordinary events occurred, verbally narrated them to Mrs. K——, who wrote them down, in his presence, for Mr. W——S—— of this city, who was in England in the year 1798.”

FELIX.

Nov. 16, 1804.

FOR THE ANTHOLOGY.

TO THE EDITORS OF THE BOSTON REVIEW.

Gentlemen,

IN No. 10 of your work is a paper, containing remarks upon a discourse of Dr. Howard, before the Humane Society. We know not who the author is; but think him worthy attention. He appears to be a man of medical experience, and well informed in the theories of respiration and animal heat. But we think he has mistaken the theory of Dr. Howard, or does not understand it. The pleasure which I received from the performance myself will, I hope, serve as apology for some observations.

In the first remark there is appearance of a little want of candour. The words of the author are:—‘The origin of animal heat is by him (Dr. Howard) believed to be quite distinct from the respiratory process, and dependant upon a subtle, incomprehensible, and unintelligible princi-

ple.’ Dr. Howard does not appear to believe or to say any such thing. He does not say, animal heat is independent of, if that be what you mean by *distinct from*, the respiratory process. If I understand him rightly, he says, that *animal heat* is not produced by evolution of caloric from oxygen to the blood in the lungs; but that animal heat is produced and preserved by animal action, animal action by respiration, and respiration by evaporation of the gasses from the skin and lungs. We do not say this theory is true; but we think it simple, ingenious, and philosophick. Dr. Howard does not say, that animal heat is ‘dependant upon a subtle, incomprehensible, and unintelligible principle.’ His meaning appears to be, that, when the integral corpuscles of an *animal fibre* are made to vibrate, they, like other matter, grow hot, and communicate calorick to bodies in contact; and is not *this heat animal heat*?

It is next asserted, that ‘there is no reason, why the diaphragm and abdominal muscles should not be contracted by the propagation of the external stimulus, (air) as well as by the internal; and as the former exists first, it must operate first.’ There is great difference between saying ‘there is no reason,’ and there is no *visible* reason. Why the contact of air should contract the intercostal muscles, and not the abdominal at the same time, may be difficult to explain. But it is a fact, that no part of the human surface can be touched with cold air, or cold water, without producing immediate inspiration.

Though cold water be poured directly upon the abdominal muscles, the intercostals will contract and enlarge the thorax. We must therefore grant, that either the mechanism is such, that the thorax would be enlarged, though the abdominal and intercostal muscles were to contract together, or, if the intercostals alone contract, that this partial affection depends upon some sympathy of mechanism or nerves, which anatomy nor philosophy has yet elucidated. As for the diaphragm, I do not myself believe it contracts at all. But if it do contract, it is, as Dr. Howard says, its *elevation*, and not, as anatomical authors say, its *depression*. For if the diaphragm contract, while the ribs distend, they must counteract each other. But, since no contraction of the diaphragm seems necessary, we think it does not happen. Elevation of the ribs must depress it to a plane, and contraction of the abdominal muscles press it to a cone. Whether Dr. Howard means that the contraction of the abdominal muscles is in consequence solely of the propagation of any stimulus, or only from mechanical distention, is difficult to comprehend from the expression. It has not that remarkable clearness, so conspicuous in the rest of his discourse.

'Fact,' you say, shows that evaporation is not the cause of the first contraction of the ribs. The words are :—'Is it true, that evaporation is the cause of the first contraction of the ribs? Fact shows, that it is not. For, if an infant be covered, at the instant it emerges into the air,

it will not the less inspire. On the contrary, when, in the newborn infant, the action of respiration does not commence of itself, it is sometimes promoted solely by plunging the infant under warm water, where no evaporation can take place.' Sir, as you are so fond of facts, let me sprinkle your face, first with cold, and then with warm water, and you will feel the difference. 'If an infant,' you say, 'be covered, at the instant it emerges into the air, it will not the less inspire.' This experiment is tried too late. You should cover the infant, *before* it emerges into the air, to know whether it would *inspire* or not without contact of air. Walk out of doors in a winter day, naked, and afterwards with your clothes on, and see if the '*fact*' be true or not. Put but your nose abroad in cold air, and is not involuntary inspiration immediately produced? Let me touch a piece of ice to your toes, and see whether you can help catching your breath. Is it true, that a child was born with coat, jacket, and breeches on, and in every part insulated from the air, and yet this child 'did not the less inspire'? I see nothing in the fact, Sir, but dereliction from all principle. If any part of the body be left exposed, the contact of cold air, or cold water, to that part will raise the chest and produce inspiration.

Another of your objections is : 'That, as heat promotes evaporation, hot air should be better for respiration, than cold air.' For my part, I should think, that hot air would heat the lungs fast-

er than cold air, and that cold air would cool the lungs faster than hot air. According to the modern theory, hot air should be preferable to cold air, because it would heat the lungs faster ; but, if the intention be to cool the lungs, which is according to Dr. Howard's theory, cool air must be preferable to hot air.

Dr. Howard observes, that the distinctions of latent and sensible heat were invented for the exigences of their employers. You 'lament for the scientific reputation of our country, that such expressions should be put forth 'by a literary and medical character.' We think it is to his honour. What though many philosophers and the whole body of modern chemists agree in the *doctrine of latent and sensible*, Is there an absurdity in philosophy, medicine, religion, or politicks, which authorities have not supported ? Your lamentations, Sir, if sincere, are foolish. Heat is a sensation, and sensation is never latent ; it is always sensible. If there be latent and sensible heat, why not latent and sensible sound, latent and sensible light, latent and sensible pain ? Latent heat is, in plain words, *cold heat*, and sensible heat is, in plain words, *hot heat*. This is the doctrine so much contended for.

One question you ask is—'Why 'should carbon and hydrogen 'pass out more easily than oxygen 'can pass in ?' The answer is, because the carbon and hydrogen in the vessels are not in an aeriform state; the oxygen inspired is. The same carbon and hydrogen, after they have passed out, could no more re-enter the same vessels, than

the same quantity of water, in a state of vapour, could re-enter the same vessel. Through the whole of the paragraph from which this question is taken, there is confusion and misrepresentation.

You speak of numberless cases of new born infants, who have been recovered by inflation from the human lungs. 'Many of 'them,' you say, 'would have 'perished, if left for a few minutes 'to prepare a better apparatus.' Instead of attempting to blow air into the lungs of a child, who never respired, I can, from the best authorities, advise you to pour cold water upon its chest, to irritate the membrane of the nose, or even to whip the child, rather than force air where no cavity is yet formed, and where none can be formed, until the intercostals are made to contract. Ought not every physician, now a days, to be ashamed of this practice ? But, Sir, you are mistaken in the fact. You cannot inflate the lungs of an infant, who never respired, unless you put a cannula under the epiglottis. There is no cavity there. If you blow air into the mouth of a child, who never respired, the air must pass, where nothing resists, into the child's stomach ; and, when the stomach and bowels are blown up, if you can lift up the epiglottis, a little air may enter the trachea, or if you blow hard enough, into the lungs ; but not before. After all, I cannot but think it would pass off a *posteriore*. 'We 'lament for the scientific reputation of our country, that such 'expressions should be put forth 'by a literary and medical character.' We appeal to the pro-

feffors of our institutions, and to the faculty at large, to decide, whether air, which has been respired, if it could enter the lungs of an infant, who never respired, would not as certainly extinguish life, as it does flame.

Should you wish to know, why mechanical stimulus, as irritation of the schneiderean membrane, or whipping, as well as *evaporation* produce contraction, we shall

be happy to attend to your inquiries.

We hope Dr. Howard will excuse these observations. They were not meant in vindication of his discourse. It needs none. It is like the man, elegant as it is modest, and contains as much science, as we ever saw in any medical work of its size.

MEDICUS.

BIOGRAPHIA AMERICANA ;

OR MEMOIRS OF PROFESSIONAL, LEARNED, OR DISTINGUISHED CHARACTERS IN THE UNITED STATES.

Continued from p. 546.

✂ Communications for this article will be extremely acceptable to the Editor.

V. RICHARD MONTGOMERY.

FOR THE ANTHOLOGY.

Mr. Editor,

IN the last number of the Anthology there was an account of Gen. Montgomery, a man eminent for his services and his worth, which is very incorrect in certain circumstances ; and in the whole, more adapted to fill a column of a newspaper, than to be preserved in a work valuable for its biographical sketches, as well as other literary treasures.

In biography we expect to be entertained, but we ought not to mingle every common report with things that are just and true. Its object is to instruct, not merely to amuse. And a sacred reverence for truth will induce a writer to avoid repeating even doubtful stories, especially those which have been fairly contradicted, and which are only introduced to give an interest to the narration, or a lustre to favourite characters.

We have heard much said of the humanity of Gov. Carleton, who commanded at Quebec in 1775, when a body of American troops made an attack upon the city, and when the brave Montgomery fell. This gallant officer deserved every token of respect from the citizens of America ; whether the British officers had the same reason to esteem him, we pretend not to say. They might suppose he deserved less from them, on account of his being once in their army, and then joining warmly with those who made resistance to their government. The fact is, that Carleton paid no respect to his remains ; that he was buried without any marks of honour ; and that even a coffin was procured by the officious benevolence of private persons, who could strew only kind wishes over his grave.

For a confirmation of what is here asserted, we may find an accurate statement in the 1st Vol.

p. 111, of that valuable work, the *Collections of the Massachusetts Historical Society*.

An accurate Fellow of the Society thus introduces it :—

“Many false reports having been published, both in this country and England, of General Montgomery’s being buried with the honours of war, we have procured the following true account from a gentleman, who resided many years in Quebec, and obtained some of the particulars from the British officer, who commanded the guard, at the time General Montgomery’s body was shown to the American prisoners. In printing it, our object is not to depreciate the reputation of General Carleton, whom we believe to be a humane, as well as brave officer, but merely to set a part of the history of the United States in its true light.

“The spot where General Montgomery fell, is a place a little above Frazer’s wharf, under Cape Diamond. The road there is exceeding narrow, and will not admit of more than five or six people to walk abreast. A barrier had been made across the road ; and from the windows of a low house, which formed part of it, were planted two cannon. At his appearing upon a little rising ground, at the distance of about twenty or thirty yards, they were discharged : He and his two aids de camp fell at the same time, and thence rolled into the river upon the ice, that always forms in the winter upon its side. The next morning, a party being sent out to pick up the dead, he was discovered among the slain. He was immediately taken to the

prison, where the Americans were confined, as they denied his death ; upon which they acknowledged him, and burst into tears. The same night he was buried by a few soldiers, without any kind of distinction whatever, at the corner of the powder house, near Port Louis. The lieutenant governor of Quebec, Mr. Cramché, having served with him in the British army, was induced, by the persuasions of a lady who was afterwards Mrs. Cramché, to order him a coffin ; but made in the roughest manner. The other officers were indiscriminately thrown, with their clothes on, into the same grave with their men. As there was a great quantity of snow on the ground, and the earth was frozen very hard, it was impossible to dig the graves very deep ; of course the bodies were but slightly covered. On the thawing of the snow in the ensuing spring, many of them appeared above ground, and became offensive. They were however again buried on Gen. Carleton’s being made acquainted with it. Gen. Montgomery’s grave cannot be distinguished, as there is no stone placed to point it out.

“These facts are known to every person, who was in Quebec at the time of his defeat.”

HISTORICUS.

November 18, 1804.

TO THE EDITOR OF THE MONTHLY ANTHOLOGY.

Sir,

THE reviewers of the “British Spy” are in no degree surprised, that the passages alluded to by your correspondent A.E.T. were

unintelligible in the state in which they appeared in the Anthology. Whether the mistake originated in the confusion of the manuscript or the inattention of the editor, it would now be useless to inquire ; but for our own and the satisfaction of A. E. T. you will please to re-publish the passages, in the order in which they were at first designed to appear.

The fifth letter was occasioned by a visit of the author to " the site of the Indian town, Powhatan, the metropolis of the dominions of Pocahuntas' father." His description of the emotions excited in the minds of the untaught Indians, by the first arrival of the English, and the subsequent cruelties endured by these once happy natives, is highly eloquent and interesting ; but we are very doubtful of the efficacy of his project to obtain the forgiveness and affection of those, from whose fathers many parts of our country were most unjustly taken.

Were I president of the United States, I would glory in going to these Indians, throwing myself on my knees before them, and saying, Indians, friends, brothers, O ! forgive my countrymen ! If you can, O ! come to our bosoms ; be, indeed, our brothers ; and since there is room enough for us all, give us a home in your land, and let us be children of the same affectionate family.

It is not true that

Magnanimity can never be lost on a nation which has produced an Alknemack, a Logan, and a Pocahuntas.

Spirits of ancient Greece and Rome ! where are ye now ? In vain do we seek for a solitary evidence of your existence among your degenerate sons ! *

Nov. 24, 1804.

Vol. I. No. 13. Cccc

FOR THE ANTHOLOGY.

LETTERS TO LEINWHA,

TEACHER OF MORALITY IN THE RECESSES OF LATINGUIN, FROM A WANDERER IN THE WEST.

LETTER I.

WHEN I call home to my heart the fields and the mountains, the groves and the vallies of Latinguin, the very shore on which we parted ; there is something, thou friend of my bosom, which language can never express. Though separated by an ocean thousands of leagues wide, I still wander with thee on the banks of the Odaas, or the delightful plains of Zelindaxa ; I hear thy discourses on the influence of the planets, or thy more solemn eloquence for the loveliness of virtue.—The scroll thou gavest me, when last we wept together, was the gift of a friend ; I have read it with the eagerness of devotion ; it is my morning meditation, and my evening solace. Methinks, at every line in which thou deprecatest the folly of the world, I see thy finger lifted to enforce thy frown, and thy dark eyes penetrating the hearts of those about thee, as it were, with a beam of discovering mercy—think not I can ever forget thy precepts,—thy last injunction shall be religiously obeyed, when I write to thee concerning the manners and morals of this nation.

Though at present, the fickleness of this climate has scarcely suffered me to wander two days together, without being incumbered with the weighty garments in which the inhabitants of this

country are obliged to infold themselves, I have much for thy perusal, Leinwha, son of Tsi-fo-vang. Verily it would disturb the gravity of thy countenance couldst thou behold the ludicrous appearance of this people contrasted with the physiognomy of our own. Here, the eye may weary itself in vain for the long heads, and double handed arms of Latinguin. Their stature is thrice taller than ours, their arms longer, and their heads nearly oval ! On them, instead of feathers, nothing is to be seen but long minute filiments to which they give the name of "*hair* !" This in the younger classes (and I believe you will set them down for the wisest) is *curtailed behind*. But, in the elders, indulged to an unconscionable length and woulded with a silk stuff, tapering like the tail of a quadruped. On this hair (God of my forefathers !) on this hair is sprinkled a white dust, administered with grease.

Nothing can be more fantastical than the dress of their adoption. The venerable stola of our ancestors is here unknown. Cloth, somewhat thicker than the paganes, (for which they are indebted to the looms of Europe) *buttoned* close to the bodies of the men, with a case of the same stuff on each side, make what they call a coat ; beneath this is a shorter cloth generally of a varied die. Their legs are encompassed with tubes of another manufacture, which in some I have observed extend only to the knee ; beyond this are "*bosc*," thou friend of my youth, "*bosc*" mingling as many colours as the sun-burnished cliffs of Miscorvor.

These are inserted into yet other tubes, made from the hide of some animal, and prepared for this purpose. They are black and varnished, covering the feet. These members with us are unworthy of attention ; but here, they receive a most honourable education, and are taught by the *biokouan*, or master, to move with incredible velocity. I have seen their publick damsels, who dance for money upon stages, turn their feet and legs into every known position, before I could express the shortest exclamation of my joy !—Yet on no feet have these eyes beheld the pedax of my country, on no shoulders the robes of Latinguin. But their women, their women, my preceptor, are more beautiful than the sisters of *Kobi*, more comely than the virgins of the valley, and their modesty surpasseth their charms. Couldst thou but view them in the house of their God ; couldst thou but behold them in the fervency of their devotion, while they veil their faces with the glittering open-work instrument called "*fan*," thou wouldst praise them with the language of love : As their orator from his holy eminence expoundeth the volume of their belief, not a look, not a smile escapes them ; but with heads hung over their close-covered bosoms they seem lost in pensiveness. Unlike the virgins of other countries, no latent beauties are seen through the unfaithful robe ! No fair proportion of the leg, no contour of the ankle are discovered, but all is modesty, loveliness, and innocence.

The city of *Shawmut* and the chief province of Latinguin, are

not more different in appearance, than they are distant in situation. I should tremble for thy invaluable life, my preceptor, amid the confusion of this metropolis. The streets are irregular and unclean; in none are to be found two houses alike, except the place of their Philosopher; in this there is a crescent, divided into sixteen mansions. There are many houses appropriated to the accommodation of the pilgrims; but for this a pecuniary satisfaction is invariably required; hospitality, which with thee is a pleasurable duty, must here be recompensed. The civility a stranger meets with will be proportioned to his riches; and if destitute of these, though he may have spent his substance in supporting an aged parent, or in strengthening the walls of his country; though he may be virtuous as the children of *Changti*, or pious as those of *Tein-fo*, he will be neglected and forgotten; for here, talents and virtues are only rewarded by the mouth of the tomb.

Money, money, is the great object of all; to hoard up money, to accumulate wealth, I am told, is the genius of this nation; they are indefatigable to get money. For this, their oratory is made greatly instrumental. In the grand street of their business orators are to be seen daily elevated above their audience, and as eloquent and zealous in the recommendation of their goods, as our philosophers for the inculcation of virtue. They speak with rapid fluency, and often tell their hearers they are "*going*," to extort from them money, who are always so benevolently dis-

posed as to bid them stay, by offering something more.

Not an illuminated clock is to be seen in this city; the benighted traveller is left to conjecture the flight of time, and if it should have outrun his judgment, he may be seized by men with long poles, who have a right to suppose him a robber or incendiary!—Farewel: I will write to thee again when I shall have seen more of this people. May the spirit of peace rest upon thy dwelling!

FOR THE ANTHOLOGY.

PAPERS ON DUELLING, NO. IV.

See the 22, 52, 496, and 539, pages of this volume.

THE CHARGE OF SR. FRANCIS BACON, KT. HIS MAJESTIES ATTORNEY GENERAL, TOUCHING DUELLS. VPON AN INFORMATION IN THE STAR-CHAMBER AGAINST PRIEST AND WRIGHT.

Concluded from p. 543.

NOW for the law of *England*, I see it excepted to, though ignorantly in two points;

The one, that it should make no difference between an insidious and foul murder, and the killing of a man upon fair terms, as they now call it.

The other, that the law hath not provided sufficient punishment, and reparations for contumely of words, as the lye, and the like.

But these are no better than childish novelties against the Divine law, and against all laws in effect, and against the examples of all the bravest, and most virtuous nations of the world.

For first, for the law of God, there is never to be found any

difference made in homicide, but between homicide voluntary and involuntary, which we term misadventure. And for the case of misadventure itself, there were cities of refuge; so that the offender was put to his flight, and that flight was subject to accident, whether the revenger of blood should overtake him before he had gotten sanctuary or no; it is true that our law hath made a more subtile distinction between the will enflamed, and the will advised, between man-slaughter in heat, and murder upon premeditated malice, or cold blood, as the souldiers call it, an indulgence not unfit for a chollerick and warlike nation, for it is true, *Ira furor brevis*; a man in fury is not himself. This priviledge of passion the ancient *Roman* law restrained, but to a case, that was, if the husband took the adulterer in the manner; to that rage and provocation only it gave way, that it was an homicide was justifiable. But for a difference to be made in case of killing and destroying man, upon a fore-thought purpose, between foul and fair, and as it were between single murder, and vyed murder, it is but a monstrous child of this latter age, and there is no shadow of it in any law Divine or humane.— Only it is true, I find in the scripture that Cain inticed his brother into the field, and slew him treacherously; but Lamech vaunted of his manhood, *That he would kill a young man, and if it were in his hurt*; so as I see no difference between an insidious murder, but the difference between Cain and Lamech.

As for examples, in civil states, all memory doth consent, that

Grecia and *Rome* were the most valiant and generous nations of the world, and that which is more to be noted: they were free estates, and not under a monarchy, whereby a man would think it a great deal the more reason that particular persons should have righted themselves; and yet they had not this practise of *duells*, nor any thing that bare shew thereof; and sure they would have had it, if there had been any virtue in it. Nay, as he saith, (*fas est & ab hoste doceri*) it is memorable, that is, reported, by a Councellour Ambassador of the Emperors, touching the censure of the Turks, of these *duells*; There was a combate of this kind, performed by two persons of quality of the Turks, wherein one of them was slain, the other party was convented before the council of *Bassas*; the manner of the reprehension was in these words; *How durst you undertake to fight one with the other? Are there not Christians enough to kill? Did you not know that whether of you should be slain the loss would be the great Seigneours?* So as we may see that the most warlike nations, whither generous or barbarous have ever despised this wherein now men glory.

It is true (my Lords) that I find combates of two natures authorized, how justly I will not dispute, as to the latter of them.

The one, when upon the approaches of armies in the face one of the other, particular persons have made challenges for trial of valors in the field, upon the publick quarrel.

This the *Romans* called *pugna per provocationem*. And this was never, but either between the generals themselves, who were abso-

late, or between particulars, by licence of the generals, never upon private authority. So you see DAVID asked leave when he fought with GOLIAH, and JOAB, when the armies were met, gave leave, and said, *Let the young men play before us.* And of this kind was that famous example in the wars of Naples, between twelve Spaniards, and twelve Italians, where the Italians bare away the victory; besides other infinite like examples worthy and laudable, sometimes by singles, sometimes by numbers.

The second combate is a judicial trial of right, where the right is obscure, introduced by the Goths and the Northern nations, but more anciently entertained in Spain; and this yet remains in some cases, as a divine lot of battail, though controverted by divines, touching the lawfulness of it: So that a wise writer saith, *Taliter pugnantes videntur tentare Deum, quia hoc volunt ut Deus ostendat & faciat miraculum, ut justam causam habens victor efficiatur, quod sepe contra accidit.* But howsoever it be, this kind of fight taketh his warrant from law. Nay, the French themselves, whence this folly seemeth chiefly to have flown, never had it but only in practise and tolleration, but never as authorized by law; And yet now of late they have been fain to purge their folly with extream rigour, insomuch as many gentlemen left between death and life in the duells (as I spake before) were hastned to hanging with their wounds bleeding. For the state found it had been neglected so long, as nothing could be thought cruelty which tended to the putting of it down.

As for the second defect, pretended in our law, that it hath provided no remedy for *lies* and *fills*, it may receive like answer; It would have been thought a madness amongst the ancient law-givers, to have set a punishment upon the *lye given*, which in effect is but a word of denial, a negative of anothers saying. Any law-giver, if he had been asked the question, would have made Solons answer, *That he had not ordained any punishment for it, because he never imagined the world would have been so fantastical as to take it so highly.* The civilians they dispute whether an action of injury lye for it, and rather resolve the contrary. And Francis the first of France, who first set on and stamped this disgrace so deep, is taxed by the judgment of all wise writers, for beginning the vanity of it; for it was he, that when he had himself given the lye and defie to the Emperor, to make it curant in the world, said in a solemn assembly, *That he was no honest man that would bear the lye*, which was the fountain of this new learning.

As for words of *reproach* and *contumely* (whereof the lye was esteemed none) it is not credible (but that the orations themselves are extant) what extream and exquisite reproaches were tossed up and down in the senate of Rome, and the places of assembly, and the like in Grecia, and yet no man took himself fowled by them, but took them but for breath, and the stile of an enemy, and either despised them or returned them, but no blood spilt about them.

So of every touch or light blow of the person, they are not in themselves considerable, save that

they have got upon them the stampe of a disgrace, which maketh these light things pass for great matter. The law of *England*, and all laws, hold these degrees of injury to the person; *slander, battery, maim, and death*: And if there be extraordinary circumstances of despight and contumely, as in case of libels and bastanadoes, and the like, this Court taketh them in hand and punisheth them exemplarily. But for this apprehension of a disgrace, that a fillippe to the person should be a mortal wound to the reputation, it were good that men did hearken unto the saying of *Gonsalvo*, the great and famous commander, that was wont to say; *A gentlemen's honour should be, De tela crassiore*, of a good strong warp or web, that every little thing should not catch in it, when as now it seems they are but of cobweb-lawn, or such light stuff, which certainly is weakness, and not true greatness of mind, but like a sick man's body, that is so tender, that it feels every thing. And so much in maintenance and demonstration of the wisdom and justice of the law of the land.

For the capacity of this Court, I take this to be a ground infallible, *That wheresoever an offence is capital, or matter of felony, though it be not acted, there the combination or practise, tending to that offence is punishable in this Court, as a high misdemeanor*. So practise to im-poison, though it took no effect; way-laying to murder, though it took no effect, and the like, have been adjudged heinous misdemeanors punishable in this Court. Nay, inceptions and preparations in inferior crimes (that are not

capital) as suborning and preparing of witnesses, that were never deposed, or deposed nothing material, have likewise been censured in this Court, as appeareth by the decree in *Garnons* case.

Why? then the *major* proposition being such, the *minor* cannot be denied: for every appointment of the field, is but combination and plotting of murder, let them guild it how they list, they shall never have fairer terms of me in place of justice. Then the conclusion followeth, that it is a case fit for the censure of this Court, And of this there be presidents in the very point of challenge.

It was the case of *Wharton*, plaintiff against *Ellekar* and *Acklam* defendants, where *Acklam* being a follower of *Ellekars*, was censured for carrying a challenge from *Ellekar* to *Wharton*, though the challenge was not put in writing, but delivered only by word of message; and there are words in the decree, that such challenges are to the subversion of government.

These things are well known, and therefore I needed not so much to have insisted upon them, but that in this case I would be thought not to innovate any thing of mine own head, but to follow the former presidents of the Court, though I mean to do it more thoroughly, because the time requires it more.

Therefore now to come to that which concerneth my part, I say, that by favour of the King and the Court, I will prosecute in this Court, in the cases following.

If any man shall appoint the field, though the fight be not acted or performed.

If any man shall send any chal-

lence in writing, or any message of challenge.

If any man carry or deliver any writing or message of challenge.

If any man shall accept or return a challenge.

If any man shall accept to be a second in a challenge of either side.

If any man shall depart the realm, with intention and agreement to perform the fight beyond the seas.

If any man shall revive a quarrel by any scandalous brutes or writings, contrary to a former proclamation published by his Majesty in that behalf.

Nay, I hear there be some counsel learned of duells, that tell young men when they are before hand, and when they are otherwise, and thereby incense and incite them to the duell, and make an art of it; I hope I shall meet with some of them too, and I am sure (my Lords) this course of preventing duells in nipping them in the bud, is fuller of clemency and providence than the suffering them to go on, and hanging men with their wounds bleeding, as they did in *France*.

To conclude, I have some petitions to make, first, to your Lordship, my Lord Chancellor, that in case I be advertised of a purpose in any to go beyond the sea to fight, I may have granted his Majesties writ of *Ne exeat regnum* to stop him, for this giant bestrideth the sea, and I would take and snare him by the foot on this side, for the combination and plotting is on this side, though it should be acted beyond sea. And your Lordship said notably the last time I made a motion in this business, that a man may be as

well, *fur de se*, as *felo de se*, if he steal out of the realm for a bad purpose, and for the satisfying of the words of the writ, no man will doubt but he doth *machinari contra coronam* (as the words of the writ be) that seeketh to murder a subject; for that is ever, *contra coronam & dignitatem*. I have also a suit to your Lordships all in general, that for justice sake, and for true honours sake, honour of religion, law and the King our master, against this fond and false disguise or puppetry of honour, I may in my prosecution (which it is like enough may sometimes stir coals which I esteem not for my particular, but as it may hinder the good service) I may (I say) be countenanced and assisted from your Lordships; Lastly, I have a petition to the nobles and gentlemen of England, that they would learn to esteem themselves at a just price: *Non hos questum munus in usus*, their blood is not to be spilt like water or a vile thing, therefore that they would rest perswaded there cannot be a form of honour, except it be upon a worthy matter. But for this, *Ipsi viderint*, I am resolved. And thus much for the general; now to the present case.

THURSDAY LECTURE—NO. II.

*From the Boston Weekly Magazine, Vol. 1.
No. 10.*

LUKE x. 30—37. "And Jesus answering said, A certain man," &c. &c.

IT is to no purpose, that we are sometimes asked, Have there been fewer wars among nations, or feuds between individuals since, than there were before, the introduction of christianity? The question is not, What is the conduct of nominal christians? but, What

is the genuine spirit of the religion they profess? Every one knows, that it is a spirit of TOLERATION, PEACE, and CHARITY. And every one acknowledges that, were this spirit universally imbibed, *nation would no longer lift up sword against nation, nor Jews abominate Samaritans, nor papists protestants, nor these dissenters.* In the grand article of UNIVERSAL PHILANTHROPY, the gospel infinitely exceeds all the systems of morality, that ever appeared in the world. It evidently designs to slay the enmity subsisting between different peoples, and kindreds, and sects, to unite them into one family under a common head, and to inspire them with a reciprocal and active BENEVOLENCE.

It is our joy to believe, that this divine purpose of our religion is by no means defeated. If the gospel has not ended, it has greatly mitigated, the horrors of war; and calmed, if not quelled, the rage of private malice, envy, and revenge. It has enlightened and quickened the moral sense of mankind; refined the publick opinion; founded beneficent institutions; induced gentle manners; and made the morals of men as much better, as their lights are stronger, than were those of the ancients. *This is the Lord's doing, and it is marvellous in our eyes. This is the day, which the Lord hath made; we will rejoice and be glad in it. Glory to God in the highest; on earth PEACE; GOOD WILL to men! For unto us a child is born, unto us a son is given, and he is justly called—The Prince of PEACE.*

Dec. 25.

THE SOLDIERS.....A BRITISH TALE.

Continued from p. 549.

ONE day after they returned from a walk, during which the juvenile trio had exhibited a certain brightness of heart and sportiveness of fancy in their conversation, that amused Mrs. Marshall's mind, and cheered her heart, like the sudden rays of sunshine breaking through a cloud.

She conversed freely, and in the most animated manner to Selina of the soldiers; she had never spoken with such freedom of them since the description she gave, prior to her first introduction.

She had vigilantly observed their conduct and pursuits, not only to Selina and herself, but to all with whom they had intercourse, since they had been inmates of her dwelling; there was a consistency marked their actions, a cheerfulness that proved they did right, because to have done otherwise would have been painful: so much are we the creatures of habit, that when once the standard of right is erected in our hearts, to desert it would be of all acts the most difficult, and the most painful; this truth points to the importance of early education, and directs *teachers* to form the *heart* to virtue, ere they too richly store the head with knowledge.

Mrs. Marshall had attended and approved with maternal delight (of all enjoyments the most exquisite), the cheerful freedom of Selina's manner to the youthful heroes, chastened by that delicacy which nature teaches, and men of honour appreciate in women.

She observed her unwearied perseverance to increase her knowledge; with what eagerness she listened to the mellifluous language of Rodolpho, and essayed to catch his stile on subjects of erudition; how delighted also she was with the sprightly sportive sallies of Horatio Therston; his taste in musick; his fancy in the imitative art; those elegant pastimes for hours, when the mind seeks relaxation from study, to sweeten and increase the avidity of a return to its more important pursuits.

To Rodolpho she looked up as to a being of superiour intelligence; his conversation elevated her soul, and enlarged her ideas; kept her sublime feelings on the stretch of expectation. Horatio purified her taste, and amused her fancy.

Happy Selina! Fortunate combination of characters to give the first impression of the manly mind, and prevent the too early introduction of suspicion, that vitiates the heart before the character is fixed.

Every action of Selina, every sentiment she uttered of Rodolpho and Horatio, convinced Mrs. Marshall, that her wish to prevent the first impression her daughter received of the friends might not be on her passions, was as successful as judicious.

Selina's cheerfulness was rather increased than diminished; the same charming frankness distinguished her conduct, and spoke in her sentiments. She admired she had an affection for the friends, but passion had no share in her sensations for either; she gave no notices that her heart was attached to ought but their virtues. Often as Mrs. Marshall sat, apparently attending to their amusements, her mind would be employed in revolving o'er the probable events that futurity would present to her child, when the voice, whose mandate none can resist, called her to another world.

War had stripped her of her connections, all friendship was destroyed, and her child would be alone, exposed to the assaults of the *licentious*, more terrible to her feelings than language can describe.

When these reflections intruded, her presages were gloomy, and she would breathe a parent's wish, *ardent*, but silent, that providence, ere he summoned her hence, would give her child a protector; *then* the virtues of the friends would pass in review before her mind, and she thought Therston was a man likely to make her child happy; there was an evident similarity in their taste and disposition; and as her penetration continued to keep strict watch, she saw, in Therston's manner to Selina, a tenderness, a solicitude, indicative of more than friendship. She observed in silence, but increased her vigilance, leaving time to unfold the event.

Mrs. Marshall's penetration was correct; the heart of Horatio paid a more tender tribute than admiration to the beauty and amiability of Selina; and that he had not yet imparted, even to Rodolpho, *he* loved her; and could a *man* of sense do otherwise, said his heart, when he consulted it?

There is a spark of vanity resident in a deep recess of the human mind, tho' of its operations we are at the time insensible, that persuades us, on some points, there is no appeal from our judgments.

Perhaps, in the breast of a lover, its emission is most lively, and he forgets that the roses of flattery, which his self-love presents, often conceals thorns

that torment: love has its *exquisites*, but they are often *opposites*.

Rodolpho witnesses her virtues, and beholds her beauties; he shares her attentions—his passions are as ardent as mine, said Horatio to himself; but his power of tempering, and concealing his feelings, is more complete, and that accounts for the calmness of his manner.

He must love Selina, and I owe the sacrifice of *my* wishes to my friendship for him; his claims are greater to her favour, for his merits are far superiour. These ideas prevented Horatio from letting the wishes of his heart go forth to Selina; he watched every look of Rodolpho with anxiety; the natural, elegant and affectionate freedom of his manners, when he addressed her, by his apprehensions were converted into symptoms of an attachment which had no existence.

Lovers are ingenious in tormenting themselves; Rodolpho perceived the state of his friend's heart, but the error in his judgment passed undiscovered. It is one of the delicacies of true friendship not to urge confidence;—Rodolpho thus thought, and did not by questions extort what he perceived his friend wished to conceal.

At this period Rodolpho received an order from his Colonel to return to camp, regimental business requiring his presence for a short time:—it checked the pleasures of the evening that preceded his departure.

"Duty calls; my fair friends," said our soldier, when he received the order, "and I must away—but it is with the hope of a speedy return.

"My friend Horatio has often supplied my place in one post of danger and difficulty, when circumstances have called me off to another: the duties of friendship he will also be as ready to perform as he is qualified; and I shall suffer my privation of *pleasure* without murmuring, since it will increase *his* by extending his power of obliging."

"However limited my power may be," said Horatio, "my wishes are boundless, and I trust, my friends (when I fail) will, *like Heaven*, accept the will for the deed."

(To be continued.)

POETRY.

ORIGINAL.

FOR THE ANTHOLOGY.

BATHING.....(*Continued.*)

NOW heaven, that meant not to be
vain
The feeling for another's pain,
Nor gave the sense to sympathize
Our hearts to wound and tantalize,
But often virtue's meed presents
In mix'd conjunctures of events,
Had will'd the sympathetick maid
A signal mark of fortune's aid :—
Thus while the mining instrument
The reservoir of rock had rent,
Let in the sun to light their course
And drew the streams with gushing
force,
The Nymph arriv'd beneath the spot,
Where Bath-rooms substitute a grot ;
Beheld the gleaming current spout,
Like hope through labyrinths of doubt,
And, pour'd through winding tubes,
repair
Unto the chambers of the fair.
Saw beauty standing on the brink,
And calmly on its image think,
Nor doubt those visions to survive,
Narcissus could not see and live ;
Then in the bath its bloom renew,
Like roses dipp'd in morning dew.

There, ere she to th' abyss betook,
The spirit thus applaudive spoke.—
' Too long, ye females, unadmir'd
' For half your thousand charms retir'd,
' For thousand tender shapes and dies,
' That symmetry of form comprise,—
' Too long those beauties, which escape
' Or die in an uncultur'd shape,
' You've left to cripple and to fade
' Without lustration's pious aid.
' But hence you'll scorn those ages, past
' In puritanick want of taste,

' When nature suffer'd disregard,
' Nor beauty was its own reward.
' No more you'll, idly timid, run
' The all searching water-god to shun,
' Nor at the moving zephyr blush,
' Lest Damon from some covert rush
' But oft to those embraces fly,
' Which both delight and purify.'

Ye lovelier than the starry train,
That daily slumber in the main,
And nightly from their heavenly height
Pour down the rays of liquid light,
Fear not, while to the lake you rush,
The admonition of a blush.
See Phœbus reddening in decline
Foretells the day will brightlier shine ;
See *Venus* up the welkin soar,
Immortalis'd by Neptune's power,—
She bids you trust this god of mine,
And grow, as you appear, divine.

FOR THE ANTHOLOGY.

AUTUMN.

BRIGHT AUTUMN, with its thousand
sheaves,
And thousand party-colour'd leaves,
Life's richest blessings interweaves,
With lib'ral hand :—
Man Nature's fulness now receives,
From ev'ry yielding land.

Now flames the *Chariot of the Sun*,
In mild effulgence taught to run ;—
And when the *Day's* full task is done
Night holds its reign—
Sweetly—serenely mild—'tis gone !—
And all is joy again.

'Tis now a *season* fraught with *Love* :
Hymænius lights his torch above ;
The rites of *Nature*, known to *Jove*,
Are now perform'd :
Sweet *Musick* fills hill, dale, and grove ;
Each breast with rapture's warm'd.

The *Welkin* smiling cheers the throng,
While rich *October*, "stout and strong",
Streams from the *straw* with jocund
song

From *morn* to *ev'n* ;
CERES bequeaths to old and young
The bounteous gifts of Heav'n.

The *Farmer* views the vast increase,
The *field*—the *fruit*—the *flock*—the *fleece*,
And flush'd with *Hope* and *Health* and
Peace

His spirits glow—
'Tis GOODNESS which can never cease
Which bids his raptures flow.

Artists with patriotick pride,
In strongest *Union* now allied,
(Whom *Faction* never can divide)
Their *Rights* proclaim ;
Wealth, *Virtue*, *Glory* on their side,
They hold the *Meed* of *Fame*.

The *Soldier* now, in high delight,
Array'd en *militaire* to fight
Sham *battles*, glories in the fight
Of *arms* and *flames* !—
'Tis LIBERTY which warms, excites,—
And triumphs in its claims.

The *Mariner* now spreads his sail
To catch the all-propitious gale,
And fleeting forward hears the tale
Of bravest *Tars*
In rough *carousal*—they bewail
A STENTOR or a MARS.

Over the shoreless seas they roam,
Long absent from their native home.
The *signal* !—hark ! they come, they
come !

Their voyages end.—
Freighted with treasures:—what a sum !
Jack makes the world his friend.

The *Merchant* eyes *Life's* varied scene,
Beholds, unruffled and serene,
All *Nature*—drest in *ever-green*,

A changeless *Spring* !
What can he more from climates glean ?
What other treasures bring ?

None are unhappy now,—but those
Who lose *Life's* blessings in repose ;
Or whom curst *Avarice* inclose
In chains of *Gold* ;
Or those whom dread *Misfortune's* woes
In *Misery* infold.

To those, who make their fate severe,
Commiseration yields no *tear*—

No *hope*—no *joy*—no *bliss* sincere ;
Life's all a void !

Or, fill'd with spleen, regret and fear,
'Tis ever unenjoy'd !

Happy, thrice happy those, who live
Blest when they *take* and when they *give*
The various bounties—all receive
From " *Nature's God*."

'Tis their's to *aid*, *support*, *relieve*—
And *guide* on *Virtue's* road !

Lo *Deity*, sublime in truth,
Leads all his tender mercies forth ;
AUTUMN appears in fullest growth,
And crowns the year.
May every heart, instamp'd with worth,
With gratitude *revere*.

To those, who live and sport away
The richest pleasures of the *Day*,
Reserv'd is pain, disease, decay—
An age of sorrow.

Regard then *Youth* the *Muse's* lay,
And thus secure the *Morrow*.

HELIX.

Oct. 1, 1804.

SELECTED.

From the *Repertory*, Vol. I. No. 110.

ODE

DEFLORANS MORTEM ALEXANDRI
HAMILTONI, VIRI ACERRIMO INGE-
NIO PRÆDITI, ET NUNQUAM NIMIUM
DESIDERANDI.

Indulge lacrymis, orba Columbia,
Nascentis perit vir decus imperi,
Quem immatura tulit mors tibi flebilem,
Heu ! nomen memorabile.

Jam facunda filet lingua, potentior
Delenire sono concilium fremens,
Compescens animos imperio feros,
Vincens et strepitum fori.

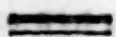
Bello clara manus frigida nunc jacet,
Olim quam timuit victa Britannia,
Captis aggeribus scilicet arduis,
Victorem sibi prædicans.

Gallis sanguincis exitium ferens
Vultus contremuit Tisiphone minas,
Execrans que fugit littora libera
Condens horrificum caput.

Crudeli periit funere nobilis
Hostis lethiferi vulnere livido;
Certo vix nimium fatifer æmulus
Telo transfadigit latus.

Heu! mos dedecorans, sanguine civium
Qui cives socios impius imbuit,
Ferro confodiens pectus amabile,
Tundens viscera patriæ.

Indulge lacrymis, orba Columbia,
Nascentis periit vir decus imperi
Quem immatura tulit mors tibi flebilem,
Heu! nomen memorabile.



THE CHURCH PORCH... (Continued.)

PERIRRHANTERIUM.

WHEN thou dost purpose ought
(within thy power)
Be sure to do it, though it be but small.
Constancie knits the bones, and makes
us stowre,
When wanton pleasures beckon us to
thrall.
Who breaks his own bond, forfeiteth
himself:
What nature made a ship he makes a
shelf.

Do all things like a man, not sneakingly:
Think the king sees thee still; for his
King does.
Simpring is but a lay-hypocrisie:
Give it a corner, and the clue undoes.
Who fears to do ill, sets himself to
task:
Who fears to do well, sure should
wear a mask.

Look to thy mouth: diseases enter
there.
Thou hast two scences, if thy stomach
call;

Carve, or discourse; do not a famine fear.
Who carves, is kinde to two; who talks,
to all.

Look on meat, think it dirt, then eat
a bit;
And say withall, *Earth to earth I commit,*

Slight those who say amidst their sickly
healths,
Thou liv'st by rule. What doth not so
but man?

Houses are built by rule and common-
wealths.

Entice the trusty sunne, if that you can,
From his Ecliptick line; beckon the
skie.

Who lives by rule then, keeps good
companie.

Who keeps no guard upon himself, is
slack,
And rots to nothing at the next great
thaw.

Man is a shop of rules, a well-truss'd
pack,

Whose every parcell under-writes a law.
Lose not thy self, nor give thy hu-
mours way:

God gave them to thee under lock
and key.

By all means use sometimes to be alone.
Salute thy self: see what thy soul doth
wear.

Dare to look in thy chest; for 'tis thine
own:

And tumble up and down what thou
find'st there.

Who cannot rest till he good fellows
finde,

He breaks up house, turns out of
doores his minde.

Be thrifty, but not covetous: therefore
give

Thy need, thine honour, and thy friend
his due.

Never was scraper brave man. Get to
live;

Then live, and use it: els, it is not true
That thou hast gotten. Surely use
alone

Makes money not a contemptible
stone.

(To be continued.)

THE BOSTON REVIEW,

FOR NOVEMBER, 1804.

"By fair discussion truths immortal find."

Collections of the Massachusetts Historical Society, for the year 1793. Vol. II. Boston. Apollo Press. 8vo. pp. 246.

TO this volume is prefixed a circular letter from the Society, which is addressed to "every gentleman of science in the continent and islands of America." In pursuit of materials for the natural, political, and ecclesiastical history of the country, they solicit the aid of the antiquarian and the scholar. Among the articles on which they request information are, the period of settlement and history of the several colonies and towns throughout the country; their climate and natural productions; their division into parishes and religious societies of every denomination; and the state of literature and education: They request likewise monuments of the ancient natives; biographical notices of eminent men; and contributions to their library and museum, which were intended as a repository of every thing original, curious, and valuable in science or the arts. It is an essential part of the duty of an historian to collect facts; by this he will discover his fidelity and research: his excellence consists in the judicious selection, perspic-

uous arrangement, and eloquent exhibition of his materials.

This volume is not inferior in value to the first, but it does not contain so great a variety of miscellaneous articles. The first which we shall notice is "a description of Duxborough in Plymouth Colony." One of the first settlers in this town, and to whom the tract was granted, was the celebrated Capt. Standish.

He was a man of great bravery and enterprise. For many years he commanded the military force of the colony. In 1562, when the court thought it necessary to choose a council of war, Capt. Standish was elected a member. Until his death, he was one of the assistants (who were commonly seven) in the government. He was born in Lancashire in England, and was heir apparent to a great estate. He went into Holland, as a soldier, and there became acquainted with Rev. Mr. Robinson, from whose church were several of the most eminent characters, who first settled at Plymouth. Capt. Standish died in 1656, at an advanced age.

The account of Duxborough is written with modesty and intelligence, and we think it not a bad model for communications of this kind. Under the head of "Religion," the writer notices the unanimity which prevails in that town on the subject.

There is only one religious society in the town. This is Congregational. It

may be observed, without an exception, that there are no sectaries in the place. The reason, undoubtedly, is, that the clergy have been men of learning and catholicism. For the last forty years, particularly, the town has been blessed with religious instructors, who have been too well acquainted with the christian system, and too honest, to teach the doctrines of fallible men, or to insist on subjects of "doubtful disputation."

'Letters written from wise
'men,' says the Chancellor Bacon, 'are of all the words of man
'the best, for they are more natural than orations and publick
'speeches, and more advised than
'conferences or present speeches.
'So again letters of affairs, from
'such as manage them, or are
'privy to them, are of all others
'the best instructions for history,
'and to a diligent reader the best
'histories themselves.*' This volume contains four original letters. The first is "from the Rev. Cotton Mather to Dr. John Woodward, probably the Secretary of the Royal Society in London," giving an account of an uncommon tide and storm on the coast of New-England, Feb. 25, 1723. He mentions the concurrence at the time of causes, which indicated a high tide, viz. the situation of the sun and moon, both which were near the equinoxial; a great fall of snow and rain; a cool and moist air, which had contributed to "a mighty descent of vapours"; a cloudy atmosphere, and winds which, having blown hard and long, had heaped vast quantities of the sea on the northern shores. But, dissatisfied with what he says "our small philosophers here may dream for the

"causes of such occurrences," with the consciousness of originality he requests Mr. Woodward to consider, "how far the subterraneous
"heats and steams below the bottom of the ocean, rising thence
"and passing through it, and
"causing the deep to boil as a
"pot, may further contribute
"unto them."

The second letter, "from the Hon. John Winthrop, Esq. to Dr. Mather," dated New-London, Sept. 12, 1717, contains an account of two prodigious storms of snow the preceding winter, and their effects. Mr. Winthrop, who in this letter says "that he is contented to lie hid among the
"tired philosophers," was afterwards a governor of Connecticut, and fellow of the Royal Society in London.

In 1716, the Aurora Borealis was first seen in England, an account of which, by the Rev. Mr. Prince, is published in this volume. The phenomenon was attended with so many terrific circumstances, that the people imagined, that the last day had arrived, and that the fiery appearance was the prelude to the general conflagration. The third letter, which is without a signature, gives an account of a similar appearance in New-England, Dec. 11, 1719. The writer appears to have been versed in the philosophy of that age, and free from its superstition.

The fourth letter, dated at London, May 18, 1724, is from John Colman, Esq. to his brother, the Rev. Dr. Colman of Boston, and gives "an account of the hearing before the Lords of the Privy Council on the complaint

* De Augmentis Scientiarum.

of Gov. Shute, against the House of Representatives of Massachusetts Bay."

The next article, which we shall notice, is "a true and humble representation of John Downes, Esquire, touching the death of Charles I, so far as he was concerned therein." He was one of the High Court of Justice for the trial of that monarch, but according to his own declaration, being disgusted with their proceedings, and finding that his favourable opinions towards the king were rudely opposed by Cromwell, he withdrew himself from the Court, and never afterwards attended. This document has no relation to the history of this country, but tends to illustrate the character of Dixwell, one of the regicides, who fled to New-England after the restoration of Charles II.

Among "the communications from the Town Clerk of Dorchester," is the epitaph inscribed on the tomb of lieutenant-governor Stoughton. The monumental inscription records the private virtues and public services of that gentleman. He was a scholar, and a munificent patron of Harvard University.*

In introducing to the acquaintance of the publick the contents of these volumes, it is not a part of our design, to criticise the style of the various communications. In their original state and written

by men, who were eminent in their times, they give the reader an idea of the literature, taste, and manners of many of the former periods of our Republick.

After noticing "a short account of Northfield on Connecticut River," written in 1792, and the "discovery of several islands in the South Pacifick Ocean, by Capt. Joseph Ingraham, an American citizen in 1791," the residue of this volume is devoted to "an historical journal of the American war." This journal contains something more than a mere narrative of the events of the revolution with their respective dates. It is enriched with extracts from publick records, from the proceedings of Congress, from speeches in Parliament, and from letters, which were written by the principal actors in the scenes of the revolution. A great nation, struggling for liberty, affords a sublime spectacle. The man must be cold and inanimate, who can without interest read over a dry detail of the facts. The spirit of the country rose in proportion to the pressure of the difficulties, with which it was surrounded. The American people in the commencement, progress, and termination of the conflict, presented an example of magnanimity and virtue, which is not exceeded by any event in the history of the most renowned nations of antiquity.

We conclude our brief review of this volume with one other extract from the author of the "advancement of learning," "the great asserter of human liberty," whose opinions do not derive more weight from his name, than

* Justice to the illustrious merit of Mr. Stoughton compels us to mention, what is within our knowledge, that the decaying and exposed state of that tomb in the burying place at Dorchester, is a severe reproach on the gratitude of the present day.

from their own excellence. 'Antiquities, or remnants of history, are *tanquam tabula naufragii*, when industrious persons, by an exact and scrupulous diligence and observation, out of monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of books that concern not story, and the like, do save and recover somewhat from the deluge of time.'*

R.

* De Aug. Sci.

An address, delivered before the Roxbury Charitable Society, at their anniversary meeting, September 17, 1804. By Luther Richardson. Boston, printed by Munroe & Francis. pp. 18.

ADDRESSES before charitable associations have become so frequent, that most orators feel obliged, on these occasions, to depart from the beaten track, and to lead their auditors through those paths, in which more novel entertainments may be found. Philanthropy is the subject of Mr. Richardson's address; but if, at any time he deviates from it, he returns without abruptness, and by the new prospects which he presents, excites increased attention and pleasure.

In this address is much manly sentiment and much ingenuity; but the sentiments are sometimes obscured by a redundancy and confusion of metaphor, and that simplicity is violated which constitutes the beauty of style, and which is compatible with the highest sublimity. "Tumors in

writing, as well as in the human body, are certain disorders;" and deface many pages which might, otherwise, obtain unqualified approbation. In vindication of these strictures, we present our readers with the two first paragraphs of this address, which are, indeed, the most exceptionable.

Forever soaring on the wings of desire to imaginary bliss, the pride of creation, and the sovereign of the world; yet self-subjected to the tyranny of passion, the sport of fortune, and the child of frailty—With a mind, unbounded as the universe, and commensurate with eternity; yet chained down by nature to mortality—Courting on the fiery chariot of ambition to immortal fame, while trembling on the brink of infamy and destruction—is the fate of mortals.

While we contemplate the awful scene of human vicissitude, nature would revolt at the frightful thought, did not religion cheer the desponding mind, and "justify the ways of God to man." She points us to philanthropy, as the golden chain, which unites these adverse destinies; while heaven-born charity fills the hideous chasm; and divine benevolence, like a boundless ocean, laves either shore with its peaceful waves.

In proof of the justness of our commendations, we might adduce many passages. The following, however, will be satisfactory.

Pardon me, O my country, after contrasting thy enviable pre-eminence with the unfortunate nations of Europe, for reminding thee of national sins, yet unrepented of; and of crimes against philanthropy, yet unexpiated. Let it not be told, that even in America, the boasted asylum of persecuted liberty, deeds of inhumanity are daily sanctioned and committed, which would draw tears from the marble eyes of insensibility, which would suffuse with shame

the face of savage cruelty. Let history be silent, and no longer reproach her tyrants with cruelty, since the present age produces *Freemen*, who have enlarged the empire of human misery and oppression, and who commit barbarities for avarice. For the truth of this, I appeal to our devoted victims of Africa, languishing in slavery. I appeal to their inhuman task-masters, whose daily luxuries are mingled with their tears and blood. I call to witness the fordid plunderer of the human race, the infamous robber of mankind, who deliberately enumerates the miseries he is about to commit on the peaceful nations of Africa—What articles will purchase one slave, what fetters will be necessary to chain him on board his ship—what scourgings will be inflicted to compel him to his task—and who calmly counts each drop of blood trickling from his cruel stripes. Is it possible that these enormities are tolerated by a government whose boasted creed is “equal and exact justice to all”—With shame and confusion let us turn to the charter of our liberties, and with terror and astonishment, like the hand writing upon the wall, read “all men are born free and equal, and possess certain unalienable rights, among which is the right of enjoying and defending their lives and liberties.”—Incredible inconsistency of national character! Oh strange depravity of human nature!—The names of liberty and patriotism are a libel upon us.

“Eulogium” is not an English word. *p. 6.*

We are sorry to observe such violation of the rules of grammar, as in the following sentences.

Disdaining the milder arts and social virtues, the prosperity and happiness of one empire *was* effected only, by the subjugation and slavery of the world. *p. 7.*

Never, perhaps, in the annals of time, *has* the ways of providence appeared more dark and mysterious. *p. 12.*

The expression in page 11, “the bounties of benevolence,”

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is in itself tautological, and in its connection redundant.

The punctuation of this address is very incorrect. * *.

Observations on Phthisis Pulmonalis, and the use of the Digitalis in the treatment of that disease; with practical remarks on the use of the tepid bath. By Isaac Rand, M. D. A. A. et S. H. Soc. and President of the Massachusetts Medical Society.—Read at the request of the Massachusetts Medical Society, June 6, 1804.

THIS little pamphlet is a copy of a discourse delivered before the Massachusetts Medical Society, at their last annual meeting, and published by their desire. Agreeably to its title it consists of two parts.

We are happy to see in the first part the notice, which is taken of a very powerful remedy, that has excited the attention of the most celebrated English practitioners. Dr. Rand introduces his observations by the following remark—“No disease is more frequent or fatal than the phthisis pulmonalis, the prevention and cure are among the desiderata in our system of medicine.” So true is it that the means of cure are not established, that with the learned and with the unlearned it is universally believed, that to have a consumption is to be marked for early death. If any remedy can be found, which will save the life of one in ten subjects of this disease, medicine may assume new courage, and its professors may hope at a future day to wipe

off the reproach which the records of this disease afford against them. Such a remedy is promised us in the digitalis purpurea. We repeat therefore that it gives us great pleasure to see the notice which is taken of this medicine in these "Observations"; and still more, that its virtues have been proved and its use sanctioned by so eminent a practitioner as the author of them.

Dr. Rand, after stating the great ravages produced by phthisis pulmonalis, and deploring that so many in the prime of life become its victims, goes on to "give a concise history of the digitalis purpurea, and its modus operandi, with a case or two subjoined, with cautionary hints."

From the history of the medical use of this plant, it appears that it was employed with success as a cure for phthisis pulmonalis in the sixteenth century. It is to be regretted that, from want of sufficient caution in the exhibition of it, it was at that time laid aside, as a deleterious plant too dangerous to be administered to the human subject. Some explanation to account for this disuse of so powerful an agent is offered. Its late introduction for the same purposes, for which it was then employed, is not traced.

The explanation given in this discourse of the modus operandi of the foxglove probably accords with the sentiments of most physicians on this subject. It is founded on the opinion that its salutary effects are perceived only, when it diminishes the frequency of the action of the heart and arteries. Agreeably to this, it is directed to administer the

medicine in increased doses till "the number of the pulsations of the artery is diminished to fifty or sixty." It is not intended to deny the truth of this opinion, nor rashly to decide against the propriety of the direction. It is however incumbent on practitioners to observe carefully, and to wait for more enlarged experience, before they form decided opinions on this subject. Some patients will not bear a sufficient quantity of this medicine to reduce the pulse in any considerable degree, without a serious disturbance of important parts of the animal system. Are these patients incapable of receiving benefit from the digitalis? Is the diminished action of the sanguiferous vessels an essential circumstance, on which the curative effects of this medicine depend?—These questions are important. The attention of medical practitioners to them is earnestly solicited, and we will go out of our province to request communications for the Anthology in answer to them.

Dr. Rand recommends the writings of Beddoes, Withering, Drake and Fowler on the use of this plant; and he mentions a suggestion of one of these respecting the chamomile flowers, which, if well founded, is important. Two cases are added of patients apparently saved by the foxglove. Cautionary hints are also added, which demand the attention of all, who administer this remedy. The Doctor concludes his observations on the digitalis purpurea with the following remark:—"Although I do not think with Dr. Beddoes, that this is as infal-

Whole a remedy in consumption, as mercury in lues venerea, and bark in intermittents, I must acknowledge and with pleasure assert, that I have cured more by this medicine, than by all and every other medicine conjoined."

This remark gives us the more pleasure, when we reflect that the cures by this medicine must have been effected within a few years, while other medicines have no doubt been diligently employed by this respectable practitioner for many years.

In the second part of this discourse Dr. R. recommends the warm bath as strengthening and corroborating, in opposition to the common opinion, that it is weakening and relaxing. He also gives some "hints on clothing." In this second part of the discourse the reader will find displayed much learning, and he will receive useful information and advice.

Miscellaneous Poems, by Susanna Rowson, preceptress of the ladies' academy, Newton. Boston. Gilbert & Dean. 12mo.

IT would be an amusing, though perhaps not very charitable employment, to collect the various satires, which the levity or philosophy of mankind has bestowed on the daughters of Eve. They have sometimes been degraded from the rational creation, sometimes been considered as insects, whose flutterings should be disregarded; and sometimes as furies too formidable to be approached without horror. The

delicacy of a modern beau would be startled at the harsh exclamation of the austere and unrelenting satirist of antiquity to his friend, who proposed marriage.

"What madness, prithee, has thy mind possessed?"

"What snakes, what furies, agitate thy breast?"

"Heavens! wilt thou tamely drag the galling chain,

"While hemp is to be bought, while knives remain;

"While windows woo thee so divinely high,

"And Tiber and the Emilian bridge is nigh?"*

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These satires, though indeed with mitigated severity, have been continued in modern days; but after having engaged such minds as Chaucer, Pope, Young, Boileau, &c. they have become a species of wit, so obvious and easy, that we have no ambition of acquiring fame by attempting to display it. Even therefore, if these poems were exposed to ridicule, we should feel no disposition to indulge the cynical pleasure of general sarcasm and indiscriminating contempt.

The volume opens with an irregular poem on the birth of Genius. For this irregularity the author may plead the authority of writers so numerous and fashionable, that it may be worth inquiry to consider, how far it contributes to the grandeur or beauty of poetry. In the elevation of fervid composition, when the poet "wakes to rapture every

* *Certe sanus eras. Uxorem Posthume ducis?
Dic qua Tisiphone, quibus exagitare colubris?
Ferre potes dominam solvis tot restibus ullam?
Cum pateant altæ caligantesque fenestræ;
Cum tibi vicinum se prebeat Æmilius pons?*
JUV.

trembling string" of the lyre, he may be supposed to forget the exactness of critical laws, and irregularity may be forgiven, if not approved. On this principle we may defend the odes of Gray, and the objections, even of such a critick as Johnson, must be pronounced cold and unpoetical. But when the flow of thought is equable and calm, when we are only told that Phœbus enamoured of Azuria becomes the parent of Genius, irregular stanzas are harsh and unmusical. Nor is it sufficient to say, that they add variety to the composition; where there is variety in the sentiment they are unnecessary, where there is none they are unavailing. The insipidity of water will not be corrected by throwing it into agitation.

The subjects of these poems are so numerous, that it would be tedious, if it were not useless, to enumerate them. We find several patriotick and complimentary odes; a number of songs and fugitive pieces; several sonnets, which are better than sonnets usually are, and several translations, which are better than translations sometimes are. To the sentiments expressed in these writings we give unreserved approbation, as they are the result of immemorial experience, and have received the undeviating acquiescence of all mankind. The ode to Sensibility is the only instance, in which the sentiment is at all exceptionable. We would not plead the cause of apathy, or even of that unruffled indifference, which can say with Greville,

Half pleased contented I will be,
Content but half to please.

Yet this childish praise of goodness by instinct should be left to the nauseous nonsense of modern novels. As some compensation however for this censure, we extract a stanza from the lines on Affection, as a very favourable specimen of the value of the volume.

Yes, they are happy if the polished gem,
On which the sun in varied colours
 plays,
Rejoices that his lustre comes from him,
And glows delighted to reflect his rays.

We have offered almost unqualified praise to the sentiments advanced by Mrs. Rowson, and we may add, that the religious pieces are often elevated and devout. This surely is higher praise, than if we could say, that she possesses all the fine frenzy of the poet, and all the raptures of the lyre. From the respectable manner in which we understand she fulfils the duties of life, we took up her volume with a disposition to be pleased. We have given our approbation to her intentions; but to say, that she possesses in any high degree the qualities of a poet is praise, which, if we would descend to offer, the publick would not endure.

No. IV. *The Clergyman's Looking-Glass. The main pillar of antichrist's kingdom shaken, and the folly of Jannes made manifest; being an examination of Mr. Osgood's arguments in favour of the antichristian practice of sprinkling children, under pretence of baptizing them. By Elias Smith, servant of Jesus Christ. Boston. Printed for the Author. pp. 36.*

IN no age of the world has one constitution of government, or one system of religion been universally received; and there are many natural causes which will forever prevent such an union in this world. But if religious controversy was conducted by the pacifick principles of the gospel, instead of ribaldry and invective, it would be characterized by purity of sentiment, extent of research, and strength of reasoning; and instead of that spirit of party which awakens the inveterate enmity of its opponents, it would excite a supreme love of truth, whilst it cherished an ardent affection for those who were believed to be deluded by error.

In noticing the pamphlet, which Mr. Smith has published as an "examination of Dr. Osgood's arguments in favour of sprinkling children," we observe with pain a departure from all those principles, by which a subject so serious and interesting should be discussed. The title page which we have quoted evinces a spirit, which we should not have expected in "a servant of Jesus Christ;" and it is hardly possible to peruse the first paragraph, without feeling emotions of contempt for its author. Our opinions of Mr. Smith, deduced from his previous publications, restrain us from a vindication of the character of Mr. Green, which he has treated with contempt, but which is respected by every good man to whom he is known. Yet his unqualified abuse of the character and misrepresentations of the "arguments" of Dr. Osgood, as they might bias the minds of those

who would otherwise read this production only, induce us to recommend to all by whom it should be perused, that the sermons of Dr. O. be at the same time open before them. In our associated character, it is not within our province even to attempt a refutation of the sentiments of Mr. S.; but the manner in which they are defended is such as deserves and should receive the severest censure.

The style of this "examination," has a close resemblance to that of the "Age of Reason;" nor do we think, in some points, that the dispositions of the writers are dissimilar. A few quotations will justify these strictures, and, we believe, will furnish our readers with as much of this number of the "Looking-glass," as they will desire.

Mr. O.'s first argument to prove that infants are subjects of baptism, is this, that believers' children are born members of Christ's kingdom. He says, p. 32. "*Christian parents have the unspeakable satisfaction of looking upon their infant offspring as born the subjects of Christ's kingdom, and as such they bring them to baptism, the ordinance by which Christ requires his subjects to be distinguished from the rest of the world.*"

Mr. O. has gone beyond the bishop of Rome in this quotation; for he never pretended that children were born subjects of Christ's kingdom; he held they were born in sin, and that baptism took it away. The church of England holds that in baptism the child is made a member of Christ's kingdom, a child of God, and an heir of glory. This is one of the most abominable falsehoods I ever saw published in this or any other country; the pope would be ashamed of the assertion; for if this is true, the idea of repentance, faith, justification, being born again, and reconciled to God, is given up at once as it respects those who are born of believing parents. If this is

true, that believing parents see their children born *subjects* of Christ's kingdom, then they are as certain that their children are saints, as we are that the seed of an apple will produce an apple tree. If this is the foundation on which infants stand as subjects of baptism, it is easy to remove it, and bring the whole of his *baseless fabrick* to the ground. Christ says, "Except a man be born again he cannot see the kingdom of God." Can a man be *born again* before he is born once? No. Christ says, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." To be born of *water* is a natural birth, to be born of the Spirit is a spiritual birth. Christ says, a man must be born of the spirit, to enter into the kingdom of God. Mr. O. says, children are *born subjects of Christ's kingdom*. Which shall we believe, Mr. O. or Jesus Christ? If Mr. O. speaks the truth, Jesus told a lie. John says, the sons of God "were *born*, not of blood, nor of the will of the flesh, nor of the will of man; but of God." John i. 13. Mr. O. says, they are born of blood, that is, of their parents. Had he said, "Anti-christian parents have the unspeakable satisfaction of looking upon their infant offspring as born the subjects of Anti-christ's kingdom," it might have been easily proved true. How are these subjects of Christ distinguished from the rest of the world by baptism? There is no distinction made between these and others. Should a man pass through Medford and hear the children use profane language, and be told that they were subjects of Christ's kingdom, would any person of common sense believe they were his subjects? They would not. I think this text applies with all its force to Mr. O. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." He has gone beyond the Bishop of Rome. There I leave his Reverence.

2. To prove that children ought to be baptized, Mr. O. calls them Christ's lambs. The New Testament never calls infants lambs; if sheep mean old believers, lambs are young believers: this is the meaning of the word. Those whom Mr. O. calls lambs, when they

grow up, what are they? Are they the humble followers of Christ? They are not. Many of them appear more like swine than sheep. This argument is no proof that infants ought to be baptized.

Mr. O.'s seventh argument to prove infants the subjects of baptism, is taken from *presumption*. He says, p. 40, "*And if we be able, as in this question concerning infant baptism, to trace the practice of it up through all preceding ages to that of the apostles, it must be allowed a strong presumptive argument in favour of its having originated with the apostles themselves.*"

This *presumptive* argument is so far from being a proof of the truth of infant baptism, that it is considered in Scripture, a despising the word of God, and rebelling against his commands. To shew what this *presumptive argument* is, I will here give the Scripture account of *presumption*. Presumptive persons are described in Deut. xviii. 20, 22. "But the prophet that shall *presume* to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it *presumptuously*, thou shalt not be afraid of him." Here observe, to *presume* is to speak that which God has not commanded.

We have a description of presumptuous persons in 2 Pet. ii. 10. "*Presumptuous* are they, self-willed, they are not afraid to speak evil of dignities." It is evident from this, that a presumptuous person is one who goes by his *own will*, and not by the word of God, and who sets up his own will as a rule for others instead of the word of God. We are told of the greatness of the sin a person commits when he does any thing *presumptuously*, in Numbers xv. 30, 31. "But the soul that doeth aught *presumptuously* (whether he be born in the land or a stranger) the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath *despised the word of the Lord*, and hath broken his commandment, and that soul shall be utterly cut

off from among his people." Here observe, to do any thing *presumptuously*, is to reproach the Lord, *despise* his word, to break his commandment. *Presumption* is so far from being a proof of infant baptism, that it is an awful sin in the sight of God, and an evidence that Mr. O. has despised the word of God, and set up his *own will* as a rule for others, instead of the word of God. I leave it with the candid to judge, whether his *presumptive* argument is any thing towards proving infants the subjects of baptism. * *

Sermons on various important subjects : written partly on sundry of the more difficult passages in the sacred volume. By Rev. Andrew Lee, A. M. pastor of the north church in Lisbon, Connecticut.... Worcester. I. Thomas, jun. 8vo. pp. 403.

THOSE discourses which enlighten the understanding, convey to us a true knowledge of christian doctrines, and accurately define the extent of christian duties, are a thousand times more useful to the world, than all the rantings addressed to the passions, or all the flowers that please the imagination. The impression of the former will remain with us, as important treasure, and serve to regulate the conduct of life, when that of the latter has long since been expended, and ceases to be felt.

In this view we consider the discourses of Mr. Lee with favourable eyes, and think them well deserving the attention of all who regard religion as a practical science, rather than as a fanciful speculation. Though they embrace a variety of subjects, all of which are handled with accu-

racy, and some of which are managed in a style of peculiar excellence; yet their author seems to aim principally at the elucidation of what have, usually, been considered the more difficult passages in the sacred volume.

It has been the misfortune of many, who have undertaken to illustrate such subjects, that they have still further perplexed what was before obscure, and thrown into obscurity what was before plain. But these discourses evince their author to have had clear ideas of his subjects, which he has clearly conveyed to his readers; and to have possessed a good knowledge of the scriptures in their original, which with judgment he has applied. His thoughts are just, and his method happy; his inferences natural, his solutions often novel, and always satisfactory. Unfettered by the dogmas of others he thinks for himself; and unbiassed by erroneous constructions of authors and commentators he draws his knowledge from the original. Indeed he appears well qualified to accomplish the task he has undertaken.

Though the style of these discourses is abrupt, and the sentences often without due proportion, yet this defect is so well compensated by their luminous ideas, their sound sense, and catholic, independent spirit, that did not our duty require us to review them with the eye of a critic, and to point out their defects as well as excellencies, we should scarcely have noticed this imperfection, though we should not have passed over some considerable typographical errors which

occur, without regretting their occurrence.

It is not our intention to give a review of each particular sermon. We will notice a few only which it would be great injustice to neglect. Of this description is that upon *Moses' prayer to be blotted out of God's book; St. Paul's wish to be accursed from Christ; the fear that terminates in the second death; the danger of deviating from divine institutions, &c.*

In the author's discourse upon Moses' prayer, he notices the use which has been made of it by some sects of christians, viz. that a person must be willing to be damned for the glory of God, or he cannot be saved. This sentiment is here opposed with strength of reasoning, with ingenuity, and we think in an unanswerable manner. He then proceeds, by explaining the sense of Moses in that prayer, to make it appear very evident that no such doctrine could be inferred from it, and thus subverts one main pillar upon which so singular a sentiment was supposed to rest.

"And Moses returned unto the Lord and said: Oh! this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin, and if not, blot me, I pray thee, out of thy book which thou hast written."

"Which words," says Mr. Lee, "so far from supporting a doctrine, which some have imagined them to justify, are no other than a prayer for himself, that his sins, which might stand charged against him in the book of God, might be blotted out, however God might deal with Israel."

This rational construction he demonstrates to be the true one, by trying the other senses which have been put upon the words.

"Oh! this people have sinned a great sin, yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, who-soever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee."

I. We will suppose *blotting out of God's book*, to mean destroying soul and body in hell. The divine determination to shew no mercy to Israel, is then the reason assigned for the order here given to Moses. The prayer and answer stand thus—*Now if thou wilt, forgive this people—Answer—I will not bear thy prayer for them—no mercy shall be shewn them, but utter, eternal destruction shall be their portion—THEREFORE now go lead them to the promised land.*

II. Suppose *blotting out of God's book* to mean annihilation, and his answer to the prayer stands thus—*I will destroy this people, and blot them from among my works—THEREFORE go lead them to the place of which I have spoken unto thee!*

III. Suppose with Mr. Henry, and Doct. Hunter, that it is to be understood of destruction in the wilderness, and the answer stands thus—*My wrath shall wax hot against Israel and consume them—they shall all die in the wilderness, THEREFORE, now go lead them to Canaan!*

The whole people, save Moses and Joshua, seem to have participated in the revolt. We have no account of another exception; and *who-soever had sinned, God would blot out of his book.* Surely had either of these been the meaning of *blotting out of God's book*, it would not have been given as the reason for Moses' resuming his march and carrying up the tribes to the land of promise. Common sense revolts at the idea.

But if we understand *blotting out of God's book* in the sense we have put upon it, we see at once the propriety of

the order given to Moses, founded on this act of grace, God's having "repented of the evil which he thought to do unto them." If this is the meaning of the words, the answer to Moses' prayer amounts to this—"I have heard and hearkened to your prayer, and pardoned the sin of this people, proceed therefore in your march, and lead them to the place of which I have spoken unto thee." The *therefore go now*, doth not surprize us. We see the order rise out of the divine purpose; but on any of the other constructions of the text, thwarts and contradicts it; or cannot surely be assigned as the reason of it.

Several other considerations illustrate the subject, and confirm our construction of it.

When Moses returned to intercede for Israel, he certainly asked of God, to pardon their sin. *Oh! this people have sinned a great sin, and have made them gods of gold—Yet now, if thou wilt, forgive their sin—* That he was heard and obtained his request appears not only from the history contained in our context, but from Moses' rehearsal of it just before his death. He recounted the dealings of God with Israel, when taking his leave of them on the plains of Moab—in that valedictory discourse he reminded them of their sin on this occasion—of God's anger against them—his threatening to destroy them, and how he pleaded with God in their behalf, and the success which attended his intercessions for them—"I was afraid of the anger and hot displeasure wherewith the Lord was wroth with you, to destroy you, but the Lord hearkened unto me at that time also."*

Sentence of death in the wilderness was afterwards denounced against those sinners, and executed upon them, but not to punish this sin; but the rebellion which was occasioned by the report made by the spies who were sent to search out the land. On that occasion Moses prayed fervently for his people, and not wholly without effect—God had threatened to "smite them with the pestilence, and disinherit them," but receded from his threatening through the prevalence of that intercessor in their behalf—"The Lord said, I have

pardoned according to thy word;" but at the same time, denounced an irrevocable sentence of death in the wilderness against those rebels. Then Moses was not ordered to "lead the people to the place of which God had spoken," but commanded to go back into the wilderness which they had passed—"turn you, and get ye into the wilderness by the way of the red sea."†

At that time, the exception from the general sentence, was not in favour of Moses and Joshua, who had been on the mount, and taken no part in Israel's sin in making the golden calf, but in favour of Caleb and Joshua, who dissented from the report made by the other spies; though no intimation is given that Caleb was not with the people, and did not sin with them in the matter of the golden calf. There is therefore no doubt respecting the sin which shut that generation out of Canaan. Nor do we apprehend more occasion for doubt relative to the prayer of Moses, *to be blotted out of God's book.*

But though the sin of Israel on this occasion was pardoned, and Moses ordered to lead them to Canaan, some temporal chastisements were inflicted, to teach the evil of sin, and serve as a warning to others to keep themselves in the fear of God; of which Moses was notified when ordered to advance with the pardoned tribes—"Nevertheless, in the day when I visit, I will visit their sin upon them. And the Lord plagued the people because they had made the calf which Aaron made." The manner in which this is mentioned, shows that their sin in that affair was forgiven, and only some lighter corrections ordered in consequence of it; which is common after sin is pardoned.

In considering St. Paul's wish in Romans ix. 3. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," he proves the difficulty here to lie in our translation. Its literal sense appears to be this—For I myself boasted that I was a curse

* Deuteronomy ix. 19.

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† Numbers xiv.

from Christ, above my brethren, my kinsmen according to the flesh.

If we consider the context, and the part which had been formerly acted by the apostle, it will not be difficult to ascertain his meaning, nor strange that he should express himself as in the text. He begins the chapter with strong expressions of concern for his nation, who had rejected him "whose name alone is given under heaven," for the salvation of men. If they continued to neglect the grace offered them in the gospel, he knew that they could not escape. And when he looked on them and mourned over them, the dangers which a few years before had hung over himself, rose up before him. He had been an unbeliever, and a blasphemer, a persecutor of the church of Christ: had boasted his enmity to Christ and opposition to the gospel; in which he had even exceeded the body of his nation—he had taken the lead against Christianity—been unrivalled in zeal against the cause, and rancour against the followers of the Lamb. When warned of his danger, and admonished to consider what would be his portion, should Jesus prove to be the Messiah, he seems to have derided the friendly warnings, and imprecated on himself the vengeance of the Nazarene!—to have defied him to do his worst; to pour his curse upon him!

It is not strange that witnessing the temper of his nation, should call these things to his remembrance—that the

consideration should affect him—that he should shudder at the prospect of the destruction which hung over them, and at the recollection of that from which himself had been "scarcely saved"—that he should exclaim, "God and my conscience witness my great heaviness and continual sorrow, when I look on my brethren the Jews, and consider the ruin coming upon them, from which I have been saved, 'so as by fire!'" Lately I was even more the enemy of Christ than they, and boasted greater enmity against him! And should have brought on myself a more intolerable doom, had not a miracle of power and mercy arrested me in my course!" That such considerations and a recollection of the share which he had formerly taken in strengthening the prejudices of his nation against the truth, should deeply affect him, and draw such expression from him as we find in the text and context, is not strange. They appear natural for a person circumstanced as he was at that time; and especially to one divinely forewarned of the devastations then coming on his place and nation.

These we conceive to be the feelings and views expressed by the apostle in the beginning of this chapter—but that he should wish to be put in the place of Christ; or madly wish evil to himself, from which nobody could be benefited, cannot be suspected; unless with Festus, we suppose him to have been "beside himself," and not to have known what he wrote, when he expressed himself as in the text.

MONTHLY CATALOGUE

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FOR NOVEMBER, 1804.

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The Medical Assistant, or Jamaica Practice of Physick, by Thomas Dancer. Printing by J. Humphreys, Philadelphia.

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Letters on the Study and Use of ancient and modern History; containing, Observations and Reflections on the Causes and Consequences of those Events which have produced conspicuous Changes in the Aspect of the World, and the general State of human Affairs; by John Bighand, author of "Reflections on the Resurrection and Ascension."—Philadelphia.

AMERICAN STATE PAPERS.

CONGRESS.

WASHINGTON, Nov. 6, 1804.

Agreeably to appointment, at 12 o'clock, the President of the United States, by Mr. Burwell, his Secretary, delivered to both Houses of Congress the following

MESSAGE.

To the Senate, and

House of Representatives of the U. States,

TO a people, fellow citizens, who sincerely desire the happiness and prosperity of other nations, to those who justly calculate that their own well being is advanced by that of the nations with which they have intercourse, it will be a satisfaction to observe that

the war, which was lighted up in Europe a little before our last meeting, has not yet extended its flames to other nations, nor been marked by the calamities which sometimes stain the footsteps of war. The irregularities too on the ocean, which generally harass the commerce of neutral nations, have, in distant parts, disturbed ours less than on former occasions. But, in the American seas, they have been greater from peculiar causes; and even within our harbours and jurisdiction, infringements on the authority of the laws have been committed which have called for serious attention. The friendly conduct of the governments from whose officers and subjects these acts have proceeded, in other respects, and in places more un-

der their observation and control, gives us confidence that our representations on this subject will have been properly regarded.

While noticing the irregularities committed on the ocean by others, those on our own part should not be omitted, nor left unprovided for. Complaints have been received that persons, residing within the United States, have taken on themselves to arm merchant vessels, and to force a commerce into certain ports and countries, in defiance of the laws of those countries. That individuals should undertake to wage private war, independently of the authority of their country, cannot be permitted in a well ordered society. Its tendency to produce aggression on the laws and rights of other nations, and to endanger the peace of our own, is so obvious, that I doubt not you will adopt measures for restraining it effectually in future.

Soon after the passage of the act of the last session, authorising the establishment of a district and port of entry on the waters of the Mobile, we learnt that its object was misunderstood on the part of Spain. Candid explanations were immediately given, and assurances, that, reserving our claims in that quarter as a subject of discussion and arrangement with Spain, no act was meditated in the mean time, inconsistent with the peace and friendship existing between the two nations; and that conformably to these intentions would be the execution of the law. That government had however thought proper to suspend the ratification of the convention of 1802. But the explanations which would reach them soon after, and still more the confirmation of them by the tenor of the instrument establishing the port and district, may reasonably be expected to replace them in the dispositions and views of the whole subject which originally dictated the convention.

I have the satisfaction to inform you that the objections which had been urged by that government against the validity of our title to the country of Louisiana have been withdrawn; its exact limits however remaining still to be settled between us. And to this is to be added, that, having prepared and delivered the stock created in execution of the convention of Paris, of April

30th, 1803, in consideration of the cession of that country, we have received from the government of France an acknowledgment in due form of the fulfilment of that stipulation.

With the nations of Europe, in general, our friendship and intercourse are undisturbed: and from the governments of the belligerent powers especially we continue to receive those friendly manifestations which are justly due to an honest neutrality, and to such good offices consistent with that, as we have opportunities of rendering.

The activity and success of the small force employed in the Mediterranean, in the early part of the present year, the reinforcement sent into that sea, and the energy of the officers having command in the several vessels, will, I trust, by the sufferings of war, reduce the barbarians of Tripoli to the desire of peace on proper terms. Great injury however ensues to ourselves as well as to others interested, from the distance to which prizes must be brought for adjudication, and from the impracticability of bringing hither such as are not sea worthy.

The Bey of Tunis, having made requisitions unauthorized by our treaty, their rejection has produced from him some expressions of discontent. But to those who expect us to calculate whether a compliance with unjust demands will not cost us less than a war, we must leave as a question of calculation for them also, whether to retire from unjust demands will not cost them less than a war. We can do to each other very sensible injuries by war. But the mutual advantages of peace make that the best interest of both.

Peace and intercourse with the other powers on the same coast continue on the footing on which they are established by treaty.

In pursuance of the act providing for the temporary government of Louisiana, the necessary officers for the territory of Orleans were appointed in due time to commence the exercise of their functions on the 1st day of October. The distance however of some of them, and indispensable previous arrangements, may have retarded its commencement in some of its parts. The form of government, thus provided, having

been considered but as temporary, and open to such further improvements as further information of the circumstances of our brethren there might suggest, it will of course be subject to your consideration.

In the district of Louisiana, it has been thought best to adopt the division into subordinate districts, which had been established under its former government. These being five in number, a commanding officer has been appointed to each, according to the provisions of the law, and so soon as they can be at their stations, that district will also be in its due state of organization. In the mean time their places are supplied by the officers before commanding there, and the functions of the governor and judges of Indiana having commenced, the government, we presume, is proceeding in its new form. The lead mines in that district offer so rich a supply of that metal as to merit attention. The report now communicated will inform you of their state, and of the necessity of immediate inquiry into their occupation and titles.

With the Indian tribes, established within our newly acquired limits, I have deemed it necessary to open conferences for the purpose of establishing a good understanding, and neighbourly relations between us. So far as we have yet learned, we have reason to believe that their dispositions are generally favourable and friendly. And, with these dispositions on their part, we have in our own hands means which cannot fail us, for preserving their peace and friendship. By pursuing an uniform course of justice towards them, by aiding them in all the improvements which may better their condition, and especially by establishing a commerce on terms which shall be advantageous to them, and only not losing to us, and so regulated as that no incendiaries of our own, or any other nations, may be permitted to disturb the natural effects of our just and friendly offices, we may render ourselves so necessary to their comfort and prosperity, that the protection of our citizens from their disorderly members will become their interest and their voluntary care. Instead therefore of an augmentation of military force, proportioned to our ex-

tension of frontier, I propose a moderate enlargement of the capital employed in that commerce, as a more effectual, economical, and humane instrument for preserving peace and good neighbourhood with them.

On this side the Mississippi an important relinquishment of native title has been received from the Delawares. That tribe, desiring to extinguish in their people the spirit of hunting, and to convert superfluous lands into the means of improving what they retain, has ceded to us all the country between the Wabash and Ohio, south of, and including the road from the Rapids towards Vincennes: for which they are to receive annuities in animals and implements for agriculture and in other necessities. This acquisition is important not only for its extent and fertility, but as fronting three hundred miles on the Ohio, and near half that on the Wabash, the produce of the settled country descending those rivers will no longer pass in review of the Indian frontier, but in a small portion; and, with the cession heretofore made by the Kaskaskias, nearly consolidates our possessions north of the Ohio, in a very respectable breadth from Lake Erie to the Mississippi. The Piankeshaws having some claim to the country ceded by the Delawares, it has been thought best to quiet that by fair purchase also. So soon as the treaties on this subject shall have received their constitutional sanctions, they shall be laid before both houses.

The act of Congress of February 28, 1803, for building and employing a number of gun boats, is now in a course of execution, to the extent there provided for. The obstacle to naval enterprise, which vessels of this construction offer for our seaport towns, their utility towards supporting within our waters the authority of the laws, the promptness with which they will be manned by the seamen and militia of the place in the moment they are wanting, the facility of their assembling from different parts of the coast to any point where they are required in greater force than ordinary, the economy of their maintenance and preservation from decay when not in actual service, and the competence of our finances to

this defensive provision without any new burthen, are considerations which will have due weight with Congress in deciding on the expediency of adding to their number from year to year as experience shall test their utility, until all our important harbours, by these and auxiliary means, shall be secured against insult and opposition to the laws.

No circumstance has arisen since your last session which calls for any augmentation of our regular military force. Should any improvement occur in the militia system, that will be always seasonable.

Accounts of the receipts and expenditures of the last year, with estimates for the ensuing one, will, as usual, be laid before you.

The state of our finances continues to fulfil our expectations. Eleven millions and an half of dollars, received in the course of the year ending on the 30th of September last, have enabled us, after meeting all the ordinary expenses of the year, to pay upwards of three millions six hundred thousand dollars of the publick debt, exclusive of interest. This payment, with those of the two preceding years, has extinguished upwards of twelve millions of principal, and a greater sum of interest within that period; and, by a proportionate diminution of interest, renders already sensible the effect of the growing sum yearly applicable to the discharge of principal.

It is also ascertained that the revenue accrued during the last year exceeds that of the preceding; and the probable receipts of the ensuing year may safely be relied on as sufficient, with the sum already in the treasury, to meet all the current demands of the year, to discharge upwards of three millions and an half of the engagements incurred under the British and French conventions, and to advance in the further redemption of the funded debt as rapidly as had been contemplated.

These, fellow-citizens, are the principal matters which I have thought it necessary at this time to communicate for your consideration and attention. Some others will be laid before you in the course of the session. But in the discharge of the great duties confided to you by our country, you will take a

broader view of the field of legislation. Whether the great interests of agriculture, manufactures, commerce or navigation can, within the pale of your constitutional powers, be aided in any of their relations? Whether laws are provided in all cases where they are wanting? Whether those provided are exactly what they should be? Whether any abuses take place in their administration or in that of the publick revenues? Whether the organization of the publick agents, or of the publick force is perfect in all its parts? In fine, whether any thing can be done to advance the general good?—are questions within the limits of your functions, which will necessarily occupy your attention. In these and all other matters, which you in your wisdom may propose for the good of our country, you may count with assurance on my hearty co-operation and faithful execution.

TH: JEFFERSON.

MASSACHUSETTS LEGISLATURE.

Boston, Nov. 16, 1804.

A convention of the two Houses being previously formed, precisely at 12 o'clock His Excellency the Governour delivered the following

SPEECH.

*Gentlemen of the Senate, and
Gentlemen of the House of Representatives,*

THE unfinished business at your last meeting, I am informed, was referred to the third session of the Legislature:—I presume therefore that your principal object at this time will be to complete the choice of Electors, on the part of this Commonwealth, of a President and Vice President of the United States; and that you will be unwilling at the present session to attend to any subjects which may conveniently be postponed. If the choice of Electors is not perfected by the votes of the People, I have no doubt that the trust which remains to be executed by you will be discharged faithfully, and that your conduct will be governed by the single motive of love to your country.

In pursuance of the act of Congress passed on the 26th March last, the Sec-

Secretary of State has notified me, that the amendment, proposed during the last session of Congress to the Constitution of the United States, has been ratified by the Legislatures of three fourths of the several States. The letter which contains this notification is filed in the office of the Secretary of the Commonwealth, and a transcript of it will be delivered to the Electors who are or may be chosen on the part of this State.

The Quarter Master General informs me, that in the late violent storm, two buildings on Hospital Island, the property of the Commonwealth, were blown down; and that he thinks it highly necessary that others should be erected in their place as soon as may be. The appropriation made for his department for the present year, he supposes will be sufficient to defray the expense; but he doubts the propriety of his setting up new buildings unless authorized by particular direction.

I have nothing further to communicate to you, GENTLEMEN, which calls for the immediate notice of the Legislature. But if in your opinion, any business of importance would suffer by a delay until the winter session, I shall cheerfully attend to whatever you may now propose, and co-operate with you in such measures as the publick good may require.

CALEB STRONG.

November 16, 1804.

ANSWER OF THE SENATE.

May it please your Excellency,

It being the great object of the present session of the Legislature to determine and declare the choice of Electors of President and Vice President of the United States, on the part of this Commonwealth; and if the choice is not perfected, by the votes of the people, to complete the same; your Excellency may be assured, that in executing that trust the Senate will be governed by the single motive of love to their country.

The letter of the Secretary of State, relative to the amendment in the Constitution, and the communication of the Quarter Master General, touching the buildings on Hospital Island, shall receive that attention, which they respectively merit; And should any other

business of importance during the present session occur, the Senate will cheerfully co-operate with your Excellency, in all such measures as the publick good may require.

ANSWER OF THE HOUSE.

May it please your Excellency,

The House of Representatives, at their last meeting, being sensible of the inconveniences, which would arise from a long session at this season of the year, referred most of the unfinished business to the third session of the present General Court; it is therefore presumed that few matters will at this time urgently claim the attention of the House.

Should it appear that the people have not completed the choice of Electors for President and Vice President of the United States, the trust, which in that event is committed to the two branches of the Legislature, we hope will be executed with a single view to the welfare and honour of the United States.

We beg your Excellency to be assured that this House will pay due attention to all matters, which you have been pleased to suggest for our consideration.

A review of your Excellency's past conduct, gives us the fullest assurance of your Excellency's readiness to co-operate with us in all measures which the publick good may require.

Literary Intelligence.—We understand that Dr. Caldwell, of Philadelphia, is about to engage in a new work, entitled *MEDICAL THESES*, which are to be selected from the inaugural dissertations published by the Graduates in Medicine of the University of Pennsylvania, and of other Medical Schools in the United States, and interspersed with occasional remarks and notes. This work, from the respectable talents of Dr. Caldwell, promises to be of general utility, and will no doubt form, in a few years, a complete encyclopædia of medical discoveries, made in the United States.

Statement of DISEASES for OCTOBER.

[Omitted last month.]

The violent and extraordinary changes of the weather have considerably affected the character of this month's diseases. Hence we have had numerous pneumonick inflammations, sometimes disappearing in 2 or 3 days, sometimes terminating fatally, sometimes passing off, succeeded by an obstinate cough and laying the foundation for consumption. From the same causes, there have been severe catarrhs and rheumatisms. Some cases of typhus have appeared, and a multitude of slow fevers; a few of dysentery, cholera morbus, and slight but sufficiently decided enteritis.

The diseases of children have consisted chiefly of choleras, as is usual at this season. To these may be added catarrhs with and without fever, quinries, and slight affections of the lungs. On the whole, there has been less disease among children during this than the preceding month, and much less than in common years.

STATEMENT OF BIRTHS AND DEATHS
IN BOSTON IN NOVEMBER, FROM THE
RETURNS OF TWENTY PHYSICIANS.

BIRTHS.

Males...43 Females...43 Total...86.
Still born...4.

DEATHS.

	M.	F.	Un.
Accident			1
Atrophy, 6.			1
Bilious fever, 22, 17,	2	1	
Colica meconialis, 46b.			1
Consumption, 29.37.59.85.34.	1	6	
Convulsions, 33y. 14m. 43y. 10m.	2	1	1
Dropfy, 36	1		
Gravel,	1		
Jaundice, 36	1		
Infantile complaints, 8d. 6d.		2	
Injury of the head, 37	1		
Old age, 78, 73	1	1	
Phagedenic ulcer, 8	1		
Phrenitis, 8	1		
Pulmonic fever, 11m.		1	
Quinsy, 15m.			1
Scarlatina anginosa, 67		1	
Typhus gravior, 22, 36	2		
Tetanus, 19, 36	2		
Unknown, 71. 3m.	1	1	
Total	17	14	5
	36		

STATEMENT OF DISEASES FOR NOVEMBER.

Autumnal diseases have now become much less frequent, and those of winter begin to take place of them.

In a few instances we have seen dysentery, slow fever, and typhus; less of the acute, and more of chronick rheumatism than in October. There have occurred some cases of erysipelas; many pneumonick inflammations; and very numerous, but commonly slight inflammations of the fauces, sometimes pervading a family so generally as to seem infectious. There have also been sporadick cases of colick, pleurodyne, and scarlatina anginosa.

The numerous buildings, raising in this town, have occasioned frequent and sometimes very distressing accidents during the summer and autumn. It is necessary to remark, that if this matter received the attention usually given to it by the police of large cities, many useful lives might be saved to society, and many limbs preserved from perpetual lameness.

Vaccination, which has languished during the summer, begins to be resumed.

We would take this opportunity of expressing our thanks to the physicians for their attention to the statement of births and deaths. To obtain a general view of the fatal diseases in this town is confessedly a very interesting object to the faculty, and to society in general. This has been formerly attempted; and for a long period, from 1700 to 1775, we find an account of the deaths without the intermission of a single year. It is our earnest wish to continue the statement; and we hope that, with the assistance of the medical gentlemen, we shall render it as accurate as possible. Every hint from them tending to the perfection of this matter will be received with thanks. As it is intended for the information of all our readers, we have not adopted so much the names that are strictly proper, as those generally understood; therefore we would remark, that by the note in last month's Anthology, we intended as well the names sanctioned by custom as those admitted into nosological books.

Our statement comprehends probably all the deaths that occur; but we believe there are many births by the hands of midwives, which are not known to us. If there are any such we should be glad to be informed of them.